شرح

شروط الصلاة و أركانها و واجباتها

An Explanation of

The Conditions, Pillars and Requirements of

PRAYER



Of the Imaam and Mujaddid Muhammad bin 'Abdil-Wahhaab [D. 1206H]

By Shaikh Muhammad Amaan Al-Jaamee (D. 1416H) & Shaikh 'Abdul-Muhsin Al-'Abbaad



An Explanation of The Conditions, Pillars & Requirements of Prayer

Written by Shaikh-ul-Islaam
Muhammad bin 'Abdil-Wahhaab
[Died 1206H]

Explanation and Commentary by
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First Edition, September 2007/1427H

Cover Design:	Usul Concept & Design info@usuldesign.com
Printed by:	Sanatech Printers Woodside, NY
Published by:	Al-Ibaanah Book Publishing
Translated by:	Isma'eel Alarcon
Web Site:	www.al-ibaanah.com
E-Mail:	info@al-ibaanah.com
Subject:	Fiqh (Jurisprudence)

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♦ PUBLISHER'S FOREWORD ♦

All praise is for Allaah, and the may the peace and praises be on the last of His messengers, as well as on his family and Companions. To proceed:

Before you is an explanation of one of the classical works on prayer and ablution written by the Imaam and Mujaddid of the 13th century, Muhammad bin 'Abdil-Wahhaab, may Allaah have mercy on him, which he wrote as a study guide for the students of knowledge.

This book: **"The Conditions, Pillars and Requirements of Prayer"** is a brief treatise designed for easy memorization and retaining since the author lists each point in sequential order and then follows it up with its evidence from the Qur'aan and the Sunnah.

The study and careful review of this classical work will give the reader a concise and general understanding of the basic fundamentals and legal rulings of ablution and prayer. And it will produce students with well-grounded and firm knowledge of the core and subsidiary issues of prayer, which is the first thing we will be asked about on the Day of Judgement.

It is for this reason that this classical work continues to be taught today, especially in Saudi Arabia, the homeland of the author, where the book is taught in masaajid to the beginning students of knowledge.

From among the several scholars that explained this treatise are Shaikh Muhammad Amaan Al-Jaamee and Shaikh 'Abdul-Muhsin Al-'Abbaad. In an effort to bring as much benefit as possible to the English readers, both of these explanations have been translated and included in this book.

The source used for the explanation of Shaikh 'Abdul-Muhsin Al-'Abbaad was the Dar-ul-Imaam Ahmad 2005 edition. The source used

for the explanation of Shaikh Muhammad Amaan Al-Jaamee was the on-line e-book found on sahab.org transcribed from recorded lessons he gave in a masjid. Although that explanation was in the form of footnotes to the text, they were incorporated within the book in this publication to be synonymous with Shaikh 'Abdul-Muhsin Al-'Abbaad's explanation.

Both explanations compliment each other in that each commentator elaborates on different issues touched upon by the author. Where one explanation lacks, the other one completes. For example, Shaikh Muhammad Amaan Al-Jaamee doesn't elaborate on the interpretation of the meanings of Surah Al-Faatihah whereas Shaikh 'Abdul-Muhsin does. Examples like this can be found throughtout this publication, which is why we felt a need to include both explanations in this book.

The first part of the book contains the Arabic text of the book being explained, which is **"The Conditions, Pillars and Requirements of Prayer."** This is for the purpose of providing the students with a pure original text for studying and memorizing. It is then followed by the translation of the text.

The Arabic text is then found again throughout the book followed by its translation and then the explanation from each respective author. The translation of the text is distinguished from its explanation by the use of a different font.

We hope that the English-speaking Muslims will benefit from this book and use it for conducting lessons in their various masaajid and centers as it is indeed a book that deserves to be studied, taught and memorized in a group.

Al-Ibaanah Book Publishing

♦ ARABIC TEXT OF THE BOOK ♦

شُرُوطُ الصَّلاةِ تِسْعَةٌ: الإسْلامُ، وَالعَقْلُ، وَالتَّمْيِيزُ، وَرَفْعُ الحَدَثِ، وَإزَالَةُ النَّجَاسَةِ، وَسَتْرُ العَوْرَةِ، وَدُخُولُ الوَقْتِ، وَاسْتِقْبَالُ القِبْلَةِ، وَالنِّيَّةُ.

الشَّرْطُ الأَوَّلُ: الإسْلامُ وَضِدُّهُ الكُفْر، وَالكَافِرُ عَمَلُهُ مَرْدُودٌ وَلَوْ عَمِلَ أيَّ عَمَلٍ، وَالدَّلِيلُ قَوْلُهُ تَعَالى: (مَا كَانَ لِلمُشْرِكِينَ أن يَعْمُرُوا مَسَاجِدَ الله شَاهِدِينَ عَلَى أنفسِهِمْ بِالكُفْرِ. أوْلَئِكَ حَبِطَتْ أعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ) قَالَ تَعَالى: (وَقَدِمْنَا إلى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاء مَّنثُورًا)

الشَّرْطُ الثَّانِي: العَقْلُ وَضِدُّهُ الجُنُون، وَالمَجْنُونُ مَرْفُوعٌ عَنْهُ القَلَمُ حَتَّى يَفِيقَ، وَالدَّلِيلُ حَدِيثُ: (رُفِعَ القَلَمُ عَنْ ثَلاثَةٍ: النَائِمُ حَتَى يَسْتَيْقِظَ، وَالمَجْنُونُ حَتَى يَفِيقَ، وَالصَغِيرُ حَتَّى يَبْلُغْ)

الشَّرْطُ الثَّالِثُ: التَّمْيِيزُ وَضِدُّهُ الصِّغَرُ، وَحَدُّهُ سَبْعُ سِنِينَ ثُمَّ يُؤْمَرُ بِالصَّلاةِ لِقَوْلِهِ صَلَّى الله عَلَيْهِ وَسَلَّمَ: (مُرُوا أبْنَاءَكُمْ بِالصَّلاةِ لِسَبْعٍ، وَاضْرِبُوهُمْ عَلَيْهَا لِعَشْرٍ وَفَرِّقُوا بَيْنَهُمْ فِي المَضَاجِع)

الشَّرْطُ الرَّابِعُ: رَفْعُ الحَدَثِ، وَهُوَ الوُضُوءُ المَعْرُوف، وَمُوجِبُهُ الحَدَثُ. وَشُرُوطُهُ عَشَرَةٌ: الإسْلامُ، وَالعَقْلُ، وَالتَّمْيِيزُ، وَالنِيَّةُ، وَاسْتِصْحَابُ حُكْمِهَا بِأن لا يَنْوِيَ قَطْعَهَا حَتَّى تَتِمَ الطَّهَارَةُ، وَانْقِطَاعُ مُوجِبٍ، وَاسْتِنْجَاءٌ أو اسْتِجْمَارٌ قَبْلَهُ، وَطَهُورِيَّةُ مَاءٍ وَإبَاحَتُهُ، وَإزَالَةُ مَا يَمْنَعُ وُصُولَ المَاءِ إلى البَشَرَةِ، وَدُخُولُ وَقْتٍ عَلى مَنْ حَدَثُهُ دَائِمٌ لِفَرْضِهِ.

وَأَمَّا فُرُوضُهُ فَسِتَّةٌ: غَسْلُ الوَجْهِ، وَمِنْهُ المَضْمَضَةُ وَالاسْتِنْشَاق، وَحَدُّهُ طُولاً مِنْ مَنَابِتِ شَعْرِ الرَّأسِ إلى الذَّقْن، وَعَرْضاً إلى فُرُوعِ الأُذُنَيْن، وَغَسْلُ اليَدَيْنِ إلى المِرْفَقَيْن، وَمَسْحُ جَمِيعِ الرَّأسِ وَمِنْهُ الأُذُنَيْن، وَغَسْلُ الرِّجْلَيْنِ إلى الكَعْبَيْنِ، وَالتَّرْتِيبُ وَالمُوَالاةُ.

وَالدَّلِيلُ قَوْلُهُ تَعَالى: (يَا أَيُّهَا الَّذِينَ آمَنُواْ إِذَا قُمْتُمْ إِلَى الصَّلاةِ فاغْسِلُواْ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى المَرَافِقِ وَامْسَحُواْ بِرُؤُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الكَعْبَين) وَدَلِيلُ التَّرْتِيبِ حَدِيثُ: (ابْدَءُوا بِمَا بَدَأَ الله بِهِ) وَدَلِيلُ المُوَالاةِ حَدِيثُ صَاحِبِ اللُّمْعَةِ عَنِ النَّبِيِّ صَلَّى الله عَلَيْهِ وَسَلَّمَ: أَنَّهُ لما رَأى رَجُلاً في قَدَمِهِ لمُعَةً قَدْرَ الدِّرْهَمِ لَمْ يُصِبْهَا المَاءُ فَأَمَرَهُ بِالإعَادَةِ، وَوَاجِبُهُ التَّسْمِيَةُ مَعَ الذِّكْرِ.

وَنَوَاقِضُهُ ثَمَانِيةٌ: الخَارِجُ مِنَ السَّبِيلَيْن، وَالخَارِجُ الفَاحِشُ النَّجِسُ مِنَ الجَسَدِ، وَزَوَالُ العَقْلِ، وَمَسُّ المَرْأةِ بِشَهْوَةٍ، وَمَسُّ الفَرْجِ بِاليَدِ قُبُلاً كَانَ أَوْ دُبُرا، وَأَكْلُ لَحْمِ الجَزُورِ، وَتَغْسِيلُ المَيِّتِ، وَالرِّدَّةُ عَنِ الإِسْلامِ أَعَاذَنَا الله مِنْ ذَلِكَ.

الشَّرْطُ الخَامِسُ: إزَالَةُ النَّجَاسَةِ مِنْ ثَلاثٍ: مِنَ البَدَنِ، وَالثَّوْبِ، وَالبُقْعَةِ، وَالدَّلِيلُ قَوْلُهُ تَعَالى: (وَثِيَابَكَ فَطَهِّرْ)

الشَّرْطُ السَادِسُ: سَتْرُ العَوْرَةِ. أَجْمَعَ أَهْلُ العِلْمِ عَلَى فَسَادِ صَلاةِ مَنْ صَلَّى عُرْيَاناً وَهُوَ يَقْدِرُ، وَحَدُّ عَوْرَةِ الرَّجُلِ مِنَ السُّرَّةِ إلى الرُّكْبَةِ، وَالأَمَةُ كَذَلِكَ، وَالحُرَّةُ كُلُّهَا عَوْرَةٌ إلاَّ وَجْهُهَا، وَالدَّلِيلُ قَوْلُهُ تَعَالى: (يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ) أَيْ: عِنْدَ كُلِّ صَلاةٍ.

الشَّرْطُ السَّابِعُ: دُخُولُ الوَقْتِ. وَالدَّلِيلُ مِنَ السُّنَّةِ حَدِيثُ جِبْرِيلَ - عَلَيْهِ السَّلاَمُ أَنَّهُ أَمَّ النَبِي - صَلَى الله عَلَيْهِ وَسَلَّمَ في أوَّلِ الوَقْتِ وَفِي آخِرِهِ، فَقَالَ: (يَا مُحَمَّدُ الصَّلاَةُ بَيْنَ هَذَيْنِ الوَقْتَيْنِ) وَقَوْلُهُ تَعَالى: (إنَّ الصَّلاَةَ كَانَتْ عَلَى المُؤْمِنِينَ كِتَاباً مَوْقُوتًا) أيْ: مَفْرُوضًا فِي الأَوْقَاتِ. وَدَلِيلُ الأَوْقَاتِ قَوْلُهُ تَعَالى: (أقِمِ الصَّلاَةَ لِدُلُوكِ الشَّمْسِ إلى غَسَقِ اللَّيْلِ وَقُرْآنَ الفَجْرِ إنَّ قُرْآنَ الفَجْرِ كَانَ مَشْهُودًا)

الشَّرْطُ الثَّامِنُ: اسْتِقْبَالُ القِبْلَةِ، وَالدَّلِيلُ قَوْلُهُ تَعَالى: (قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ المَسْجِدِ الحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ)

الشَّرْطُ التَّاسِعُ: النِّيَّةُ. وَمَحَلُّهَا القَلبُ، وَالتَّلَفُّظُ بِهَا بِدْعَةٌ. وَالدَّلِيلُ حَدِيثُ: (إنَّمَا الأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ إمْرِئٍ مَا نَوَى)

وَأَرْكَانُ الصَّلاَةِ أَرْبَعَةَ عَشَرَ: القِيَامُ مَعَ القُدْرَةِ، وَتَكْبِيرُ الإِحْرَامِ، وَقِرَاءَةُ الفَاتِحَةِ، وَالرُّكُوعُ، وَالرَّفْعُ مِنْهُ، وَالسُّجُودُ عَلَى الأَعْضَاءِ السَّبْعَةِ، وَالاعْتِدَالُ مِنْهُ، وَالجِلسَةُ بَيْنَ السَّجْدَتَيْنِ، وَالطُمَأْنِينَةُ فِي جَمِيعِ الأَرْكَانِ، وَالتَّرْتِيبُ، وَالتَّشَهُدُ الأَخِيرُ، وَالجُلُوسُ لَهُ، وَالصَّلاَةُ عَلَى النَّبِيِّ صَلَّى الله عَلَيْهِ وَسَلَّمَ، وَالتَّسْلِيمَتَانِ.

الرُّكْنُ الأَوَّلُ القِيَامُ مَعَ القُدْرَةِ، وَالدَّلِيلُ قَوْلُهُ تَعَالى: (حَافِظُوا عَلَى الصَّلَوَاتِ والصَّلاَةِ الوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ)

الرُّكْنُ الثَّانِي: تَكْبِيرَةُ الإِحْرَامِ، وَالدَّلِيلُ حَدِيثُ: (تَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ)

وَبَعْدَهَا الاسْتِفْتَاح - وَهُوَ سُنَّةٌ - قَوْلُ: (سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلاَ إِلَهَ غَيْرُكَ) ومعنى (سبحانك اللهم): أي أنزهك التنزيه اللائق بجلالك. (وبحمدك): أي ثناء عليك. (وتبارك اسمك): أي البركة تنال بذكرك. (وتعالى جدك): أي جلت عظمتك. (ولا إله غيرك): أي لا معبود في الأرض ولا في السماء بحق سواك يا الله.

(أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) مَعْنَى أَعُوذُ: أَلُوذُ وَأَلْتَجِئُ وَأَعْتَصِمُ بِكَ يَا اللهُ مِنَ الشَّيْطَانِ الرَّجِيمِ المَطْرُودِ المُبْعَدِ عَنْ رَحْمَةِ اللهِ، لاَ يَضُرُّنِي فِي دِينِي وَلاَ فِي دُنْيَايَ.

وَقِرَاءَةُ الفَاتِحَةِ رُكْنٌ فِي كُلِّ رَكْعَةٍ، كَمَا فِي حَدِيثِ: (لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الكِتَابِ) وَهِيَ أُمُّ القُرْآنِ. (بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ): بَرَكَةٌ وَاسْتِعَانَةٌ.

(الحَمْدُ لِلَّهِ): الحمد ثناء، والألف واللام لاستغراق جميع المحامد، وأما الجميل الذي لا صنع له فيه مثل الجمال ونحوه: فالثناء به يسمى مدحاً لا حمدا. (رَبِّ العَالَمِينَ): الرب هو المعبود، الخالق، الرازق، المالك، المتصرف، مربي جميع الخلق بالنعم. (العالمين): كل ما سوى الله عالم وهو رب الجميع. (الرَّحْمَنِ): رحمة عامة جميع المخلوقات. (الرَّحِيمِ): رحمة خاصة بالمؤمنين، والدليل قوله تعالى: (وَكَانَ بِالْمُؤْمِنِينَ رَحِيما)

(مَالِكِ يَوْمِ الدِّينِ): يوم الجزاء والحساب، يوم كل يجازى بعمله، إن خيراً فخير، وإن شراً فشر، والدليل قوله تعالى: (وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ يَوْمَ لا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئاً وَالأَمْرُ يَوْمَئِذٍ لِلَّهِ) والحديث عنه صلى الله عليه وسلم: (الكيس من دان نفسه وعمل لما بعد الموت، والعاجز من أتبع نفسه هواها وتمنى على الله الأماني)

(إِيَّاكَ نَعْبُدُ): أي لا نعبد غيرك، عهد بين العبد وبين ربّه ألاّ يعبد إلاّ إياه. (وَإِيَّاكَ نَسْتَعِينُ): عهد بين العبد وبين ربّه ألاّ يستعين بأحد غير الله (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ): معنى (اهْدِنَا): دلنا، وأرشدنا، وثبتنا، و(الصِّرَاطَ): الإسلام، وقيل: الرسول، وقيل: القرآن، والكل حق، و(الْمُسْتَقِيمَ): الذي لا عوج فيه.

(صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلا الضَّالِّينَ): طريق المنعم عليهم، والدليل قوله تعالى: (وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقاً)، (غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ): وهم اليهود؛ معهم علم ولم يعملوا به، تسأل الله أن يجنبك طريقهم، (وَلا الضَّالِّينَ): وهم النصارى؛ يعبدون الله على جهل وضلال، تسأل الله أن يجنبك طريقهم، ودليل الضالين، قوله تعالى: (قُلْ هَلْ نُنَبِّئُكُمْ بِالأَخْسَرِينَ أَعْمَالاً الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعاً)، والحديث عنه صلى الله عليه وسلم: (لتتبعن سنن من قبلكم حذو القذّة بالقذّة، حتى لو دخلوا جحر ضبٍّ لدخلتموه)، قالوا: يا رسول الله! اليهود والنصارى؟ قال: (فمن) أخرجاه البخاري و مسلم.

والحديث الثاني: (افترقت اليهود على إحدى وسبعين فرقة، وافترقت النصارى على اثنتين وسبعين فرقة، وستفترق هذه الأمة على ثلاث وسبعين فرقة، كلها في النار إلاّ واحدة) قلنا: من هي يا رسول الله؟ قال: (من كان على مثل ما أنا عليه وأصحابي)

والركوع والرفع منه والسجود على الأعضاء السبعة والاعتدال منه والجلسة بين السجدتين، والدليل قوله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا

وَاسْجُدُوا)، والحديث عنه صلى الله عليه وسلم: (أمرت أن أسجد على سبعة أعظم)، والطمأنينة في جميع الأفعال، والترتيب بين الأركان، والدليل حديث المسيء صلاته عن أبي هريرة قال: بينما نحن جلوس عند النبي صلى الله عليه وسلم إذ دخل رجل فصلى فسلم على النبي صلى الله عليه وسلم فقال: (ارجع فصل فإنك لم تصل) فعلها ثلاثاً، ثم قال: والذي بعثك بالحق نبياً، لا أحسن غير هذا، فعلمني، فقال له النبي صلى الله عليه وسلم: (إذا قمت إلى الصلاة فكبر، ثم اقرأ ما تيسر معك من القرآن، ثم اركع حتى تطمئن راكعاً، ثم ارفع حتى تعتدل قائماً، ثم اسجد حتى تطمئن ساجداً، ثم ارفع حتى تطمئن جالساً، ثم افعل ذلك في صلاتك كلها)

والتشهد الأخير ركن مفروض، كما في الحديث عن ابن مسعود رضي الله عنه قال: كنا نقول قبل أن يفرض علينا التشهد: السلام على الله من عباده، السلام على جبريل وميكائيل، فقال النبي صلى الله عليه وسلم: (لا تقولوا: السلام على الله من عباده، فإن الله هو السلام، ولكن قولوا: التحيات لله، والصلوات والطيبات، السلام عليك أيها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين، أشهد أن لا إله إلا الله، وأشهد أن محمداً عبده ورسوله)

ومعنى (التحيات): جميع التعظيمات لله ملكاً واستحقاقاً، مثل: الانحناء والركوع، والسجود، والبقاء والدوام، وجميع ما يعظم به رب العالمين فهو لله، فمن صرف منه شيئاً لغير الله فهو مشرك كافر، و(الصلوات) معناها: جميع الدعوات، وقيل: الصلوات الخمس، و(الطيبات لله): الله طيب، ولا يقبل من الأقوال والأعمال إلاّ طيبها، (السلام عليك أيها النبي ورحمة الله وبركاته): تدعو للنبي صلى الله عليه وسلم بالسلامة والرحمة والبركة، والذي يدعى له ما يدعى مع الله.

(السلام علينا وعلى عباد الله الصالحين)، تسلم على نفسك، وعلى كل عبد صالح في السماء والأرض، والسلام دعاء، والصالحون يدعى لهم ولا يدعون مع الله. (أشهد أن لا إله إلاّ الله) وحده لا شريك له، تشهد شهادة اليقين أن لا يعبد في الأرض ولا في السماء بحق إلاّ الله، وشهادة أن محمداً رسول الله: بأنه عبد لا يعبد، ورسول لا يكذّب، بل يطاع ويتّبع، شرفه الله بالعبودية.

والدليل قوله تعالى: (تَبَارَكَ الَّذِي نَزَّلَ الفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيراً) قوله: (اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم إنك حميد مجيد): الصلاة من الله ثناؤه على عبده في الملأ الأعلى، كما حكى البخاري في صحيحه عن أبي العالية قال: صلاة الله ثناؤه على عبده في الملأ الأعلى، وقيل: الرحمة، والصواب الأول. ومن الملائكة: الاستغفار، ومن الآدميين: الدعاء. (وبارك...) وما بعدها: سننُ أقوالٍ وأفعالٍ.

والواجبات ثمانية: جميع التكبيرات غير تكبيرة الإحرام، وقول: (سبحان ربي العظيم) في الركوع، وقول: (سمع الله لمن حمده) للإمام والمنفرد، وقول: (ربنا ولك الحمد) للكل، وقول: (سبحان ربي الأعلى) في السجود، وقول: (رب اغفر لي) بين السجدتين، والتشهد الأول، والجلوس له. فالأركان: ما سقط منها سهواً أو عمداً بطلت الصلاة بتركه، والواجبات: ما سقط منها عمداً بطلت الصلاة بتركه، وسهواً جبره السجود للسهو، والله أعلم.

♦ ENGLISH TRANSLATION OF THE BOOK ♦

The conditions of the prayer are nine: (1) Islaam; (2) Sanity; (3) Reaching the age of Maturity; (4) Uplifting Ritual Impurity; (5) Removal of Filth; (6) Covering the *'Awrah*; (7) Arrival of the Proper Time; (8) Facing the Qiblah; and the (9) Intention.

The First Condition – Islaam: Its opposite is disbelief. The actions of a disbeliever are not accepted (by Allaah) regardless of what good deed he may perform. The proof for this is Allaah's saying: **"It is not for the polytheists to maintain the mosques of Allaah while they witness against their own selves of disbelief. The works of such are in vain and in Hell will they abide forever."** [Surah At-Tawbah: 17]

And Allaah's saying: **"And We shall turn to whatever deeds they (polytheists) did and make such deeds as scattered floating particles of dust."** [Surah Al-Furqaan: 23]

The Second Condition – Sanity: Its opposite is Insanity. As for the insane person, the pen (that records his deeds) is lifted from him until he regains sanity. The proof for this is the hadeeth: **"The pen is lifted from three people: A person sleeping until he wakes up; an insane person until he regains sanity; and a child until he reaches the age of puberty."**

The Third Condition – Age of Maturity: Its opposite is childhood. Its extent is the age of seven. Then he should be ordered to pray. The proof for this is the Prophet's saying: **"Command your children to pray by (the age of) seven and beat them to it by (the age of) ten. And separate them in their beds."**

The Fourth Condition – Uplifting Ritual Impurity: This refers to the well-known ablution (*wudoo*). What makes ablution mandatory is *hadath* (ritual impurity). Its conditions are ten: (1) Islaam; (2)

Sanity; (3) Age of Maturity; (4) Intention; (5) Preserving its Status by not intending to stop it until one completes his ritual purity; (6) Removal of what makes ritual purity mandatory; (7) Cleansing the private parts; (8) Clean Water that is permissible to use; (9) Removing all things that prevent the water from reaching the skin; and (10) it must be the proper time for it. This applies to those who have a constant state of ritual impurity, due to its obligation.

As for its obligations, then they are six: (1) Washing the face, which includes rinsing the mouth *(Madmadah)* and inhaling water in the nose *(Istinshaaq)*. Its boundaries are from where the hair of the head begins up to the chin, lengthwise, and up to the extremities of the ears, widthwise; (2) Washing the hands up to (and including) the elbows; (3) Wiping the entire head, which includes the ears (with water); (4) Washing the feet up to (and including) the ankles; (5) Maintaining this sequential order; and (6) *Muwaalaat*.

The proof for this is Allaah's saying: **"O you who believe! When you get up to pray, wash your faces and your hands up to the elbows. Wipe your heads (with water), and (wash) your feet up to the ankles."** [Surah Al-Maa'idah: 6]

The proof for maintaining the same sequential order (mentioned in the *ayah*) is the hadeeth: **"Begin with what Allaah began with."**

The proof for *Muwaalaat* is the hadeeth of the man who left a spot unwashed. It was reported that one time the Prophet ﷺ saw a man who had left a spot on his foot the size of a *dirham*, which water had not touched (after performing ablution). So he ﷺ ordered him to go back and repeat it.

Its requirement is mentioning Allaah's Name on the condition that one remembers to do it.

The things that nullify the ablution are eight: (1) Whatever comes out from the two private parts; (2) Any foul impure substance that comes out from the body; (3) Loss of consciousness; (4) Touching a woman with sexual desire; (5) Touching one's private part with the hand, whether the front or rear; (6) Eating the meat of camels; (7) Bathing a deceased person; and (8) Apostatizing from Islaam, may Allaah protect us from that!

The Fifth Condition – Removing Filth: This requires removing it from three things: From one's body, from one's garments and from the prayer area. The proof for this is Allaah's saying: **"And purify your garments."** [Surah Al-Muddathir: 4]

The Sixth Condition – Covering the *'Awrah*: The people of knowledge have unanimously agreed that the prayer of one who prays naked while having the ability (to clothe himself) is invalid. The boundaries of the *'awrah* for a man are from his navel to his knees, and the same for a female slave. As for a free woman, all of her body is *'awrah* except for her face. The proof for this is Allaah's saying: **"O Children of Aadam, take your adornment (by covering yourselves with clean clothes) in every masjid"** [Surah Al-A'raaf: 31] Meaning: During every prayer.

The Seventh Condition – Arrival of the Proper Time: The proof for this from the Sunnah is the hadeeth of Jibreel, peace be on him, when he lead the Prophet in prayer during its initial time and then during its last part, saying to him afterward: **"O Muhammad, the prayer is between these two times."**

And Allaah's statement: **"Verily, the prayer is enjoined on the believers at fixed times."** [Surah An-Nisaa: 103] Meaning: Obligated at set times.

The proof that the prayers are to be done at set times is Allaah's saying: **"Establish the prayer from mid-day till the darkness of the night (i.e. Dhuhr, 'Asr, Maghrib and 'Ishaa), and recite the Qur'aan in the early dawn (i.e. Fajr). Verily, the recitation of the**

Qur'aan in the early dawn is ever witnessed (by the angels)." [Surah Al-Israa: 78]

The Eighth Condition – Facing the Ka'bah: The proof for this is Allaah's statement: **"Verily, We have seen the turning of your face (O Muhammad) towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that will please you. So turn your face to the direction of Al-Masjid-ul-Haraam. And wherever you may be, turn your faces towards it."** [Surah Al-Baqarah: 144]

The Ninth Condition – The Intention: Its place is in the heart, and as for vocalizing it, this is an innovation.

The proof for this is the hadeeth: **"Verily actions are only based on intentions, and indeed every man shall only have what he intended."**

The pillars of the prayer are fourteen: (1) Standing, if one has the ability to do so; (2) The Opening *Takbeer*; (3) Reciting Surah Al-Faatihah; (4) Bowing; (5) Rising from Bowing; (6) Prostrating on all Seven Limbs; (7) Erecting oneself from it; (8) Sitting between the two prostrations; (9) Remaining Tranquil (i.e. not rushing) during all of these Pillars; (10) Maintaining the Sequential Order; (11) the Final *Tashahhud*; (12) Sitting for it; (13) Sending *Salaat* on the Prophet; and (14) the (final) two *Tasleems*.

The First Pillar: Standing if one is able to do so. The proof for this is Allaah's statement: **"Guard strictly the prayers, especially the middle prayer. And stand before Allaah with full submission."** [Surah Al-Baqarah: 238]

The Second Pillar: The Opening Takbeer. The proof for this is the hadeeth: **"Its opening is the *takbeer* (saying *Allaahu Akbar*) and its closing is the *tasleem* (saying *As-Salaam 'Alaikum*)."**

After this, there occurs the opening supplication, which is optional, and states: "***Subhaanak Allaahumma wa bi-Hamdika.***

***Wa Tabaarakasmuka wa Ta'aala Jadduka. Wa Laa Ilaaha Ghayruka.*"** [Free from imperfections are You, O Allaah, and all praise is Yours. Blessed is Your Name, Glorified be Your Greatness, and there is no deity worthy of worship besides You]

The meaning of "***Subhaanak Allaahumma***" is: I absolve You from all imperfections in a manner that befits Your majesty. **"*Wa bi-Hamdika*"** i.e. while praising You. "***Wa Tabaarakasmuka***" i.e. blessing can be attained by mentioning You. "***wa Ta'aala Jadduka***" i.e. Glorified be Your Greatness. "***Wa Laa Ilaaha Ghayruka***" i.e. There is nothing that has the right to be worshipped on earth or in heaven except You, O Allaah.

Then he says: "***A'udhoo billaahi min ash-Shaytaan-ir-Rajeem***" [I seek refuge in Allaah from the rejected devil], i.e. "***A'udhoo***" means I seek refuge and recourse in You and rely on You, O Allaah. "***Min ash-Shaytaan-ir-Rajeem***" means the outcast, the one who is far removed from Allaah's mercy. "He cannot harm me in my religion or in my worldly affairs."

The Third Pillar: Then there occurs the recitation of Surah Al-Faatihah, which is a pillar in every *rak'ah* (unit), as occurs in the hadeeth: **"There is no prayer for he who does not recite the opening (chapter) of the Book."** It is the foundation of the Qur'aan.

"Bismillaah-ir-Rahmaan-ir-Raheem" [In the Name of Allaah, the Most Merciful, Bestower of Mercy] is a request for blessing and assistance.

"Al-Hamdulillaah" [All praise is for Allaah]: **"*Hamd*"** means praise. The definite article "*al*" before "*Hamd*" is for including all of the commendable acts that He does. As for the good things that one has no role in bringing about, such as beauty and so on, then praising that is called *madah* and not *hamd*.

"Rabb-il-'Aalameen" [Lord of all that is created]: ***Rabb*** means the One who is worshipped, the Creator, the Sustainer, the King, and the One who administers and nurtures all of the creation through His blessings. With regard to the word ***'Aalameen***, everything apart from Allaah is considered ***'Aalam***. He is the Lord of everyone and everything.

"Ar-Rahmaan" [The Most Merciful]: means that He grants a general mercy to all of the created beings. ***"Ar-Raheem"*** [The Bestower of Mercy]: means He gives a specified mercy for just the believers. The proof for this is Allaah's statement: **"And He is ever an All-Bestower of mercy to the believers."** [Surah Al-Ahzaab: 43]

"Maaliki-Yawm-id-Deen" [Master of the Day of Judgement]: refers to the Day of Reward, Recompense and Accountability – the Day when everyone will be compensated for his deeds – if they are good, there will be good (for him) and if they are evil, there will be evil (for him).

The proof for this is Allaah's statement: **"And what will make you know what the Day of Recompense is? Again, what will make you know what the Day of Recompense is? (It will be) the Day when no person shall have power (to do anything) for another, and the decision that Day will be wholly with Allaah."** [Surah Al-Infitaar: 17-19]

There is also the hadeeth of the Prophet ﷺ: **"The shrewd person is the one who subjects himself and works for what comes after death while the feeble person is the one who allows his soul to follow its vain desires, while aspiring for Allaah to grant his ambitions."**

"Iyyaaka Na'budu" [You alone do we worship]: meaning we don't worship anyone except You. This is a covenant between the servant and his Lord that he will not worship anyone besides Him.

"Wa Iyyaaka Nasta'een" [And in You alone do we seek assistance]: This is a covenant between the servant and his Lord that he will not seek assistance in anyone besides Allaah.

"Ihdinaas-Siraat-al-Mustaqeem" [Guide us to the Straight Path] means direct us, show us the way and keep us firm upon **"the Path"**, which is Islaam. It is also believed that it refers to the Messenger and likewise that it refers to the Qur'aan. All of these meanings are true. What is meant by **"Straight"** is that which has no deviations in it.

"Siraat-aladheena An'amta 'alayhim" [The Path of those on whom You bestowed Your Favor]: meaning the way of those who have received your Bounty. The proof for this is Allaah's saying: **"And whoever obeys Allaah and the Messenger, they will be in the company of those on whom Allaah has bestowed His Favor, such as the prophets, the first to believe (in the prophets), the martyrs and the righteous – and how excellent these companions are!"** [Surah An-Nisaa: 69]

"Ghayr-il-Maghdoobi 'alayhim" [Not those who earned Your Anger]: This refers to the Jews since they have knowledge but do not act on it. You are asking Allaah to protect you from their way.

"Wa laad-Daalleen" [Nor of those who went astray]: This refers to the Christians, who worship Allaah based on ignorance and misguidance. You are asking Allaah to protect you from their way. The proof for those who went astray is Allaah's saying: **"Say: Shall we inform you of the greatest losers with respect to their deeds? (It is) those whose efforts have been wasted in this life while they thought they were acquiring good through their deeds."** [Surah Al-Kahf: 103-105]

There is also the hadeeth of the Prophet ﷺ: **"You will indeed follow the ways of those who came before you in exactly the same manner to the point that if they were to enter the hole of a**

lizard, you would also enter it." They said: "O Messenger of Allaah, do you mean the Jews and the Christians?" He ﷺ said: **"Who else?"** Al-Bukhaaree and Muslim reported it.

The second hadeeth is: **"The Jews split up into seventy-one sects and the Christians split up into seventy-two sects. And this ummah (of Muslims) will split up into seventy-three sects. All of them will be in the Hellfire except for one."** They said: "Who are they, O Messenger of Allaah?" He ﷺ said: **"Those who are upon the same way that I and my Companions are upon."**

The Fourth Pillar: Bowing

The Fifth Pillar: Rising from the bowing position

The Sixth Pillar: Prostrating on one's seven limbs

The Seventh Pillar: Erecting oneself from it

The Eighth Pillar: Sitting between the two prostrations. The proof for these (last five) pillars is Allaah's statement: **"O you who believe, bow and prostrate (in prayer)."** [Surah Al-Hajj: 77]

And also the hadeeth of the Prophet ﷺ: **"I was ordered to prostrate on seven limbs."**

The Ninth Pillar: Being in a state of tranquility during all of the acts (of prayer).

The Tenth Pillar: Following a sequential order between these pillars. The proof for these (i.e. last two pillars) is the hadeeth about the man who prayed badly, narrated by Abu Hurairah ☐, who said: "One day we were sitting with the Prophet when a man entered and prayed. [Then he rose from prayer] and greeted the Prophet with Salaam. So the Prophet ﷺ told him: **'Go back and pray for you have not prayed.'**

This occurred three times, and finally the man said: 'I swear by the One who sent you as a prophet in truth, I cannot do better than this, so teach me (the correct way to pray).' The Prophet ﷺ said: **'When you get up to pray, say the *takbeer* and recite what is easy for you from the Qur'aan. Then bow until you feel relaxed bowing. Then rise until you feel relaxed standing. Then prostrate until you feel relaxed prostrating. Then rise from it until you feel relaxed sitting. Then do this in all of your prayers.'**"

The Eleventh and Twelfth Pillar: The final *Tashahhud* is an obligatory pillar, as stated in the hadeeth reported by Ibn Mas'ood, who said: "Before the *tashahhud* was made obligatory on us, we would say: ***'As-Salaamu 'alaaAllaahi min 'Ibaadihi. As-Salaamu 'alaa Jibreel wa Mikaa'eel.'*** [Peace be on Allaah from His servants. Peace be on Jibreel and Mikaa'eel].

So the Prophet ﷺ said: **'Do not say: Peace (Salaam) be on Allaah, for indeed Allaah, He is As-Salaam. Instead say: *At-Tahiyyaatu Lillaahi was-Salawaatu wat-Tayyibaat. As-Salaamu 'alayka ayyuhaan-Nabee wa Rahmatullaahi wa Barakaatuh. As-Salaamu 'alaynaa wa 'alaa 'Ibaadillaahis-Saaliheen. Ash-hadu an Laa Ilaaha IllaaAllaah wa Ash-hadu anna Muhammadan 'abduhu wa rasooluh.'*** [All acts of praise, supplications, and good are for Allaah. Peace be on you, O Prophet, and also the mercy and blessings of Allaah. Peace be on us, and on the righteous slaves of Allaah. I bear witness that no one has the right to be worshipped except Allaah and that Muhammad is His slave and messenger.]"

The meaning of ***"at-Tahiyyaat"*** is that all of the acts of glorification belong to Allaah, in terms of Him owning them and being deserving of them. These acts include inclining, bowing, prostrating, and remaining and continuing (in the acts of prayer). Every act that is done to glorify (Allaah) belongs to Allaah. So whoever directs any part of that (glorification) to other than Allaah is a polytheist, disbeliever.

"As-Salawaat" means all of the supplications. It is also held that it refers to the five daily prayers.

"Wat-Tayyibaat": Allaah is *Tayyib* (good). He does not accept any of the sayings or actions except for those that are *tayyib* (good).

"As-Salaamu 'alayka ayyuhaan-Nabee wa Rahmatullaahi wa Barakaatuh" means that you are supplicating for the Prophet to have safety, mercy and blessing. The one who is supplicated for is not being supplicated to along with Allaah.

"As-Salaamu 'alaynaa wa 'alaa 'Ibaadillaahis-Saaliheen" means you are sending *Salaam* (peace) upon yourself and upon every righteous servant in the heaven and the earth.

The ***"Salaam"*** is a supplication whereas the word ***"Saaliheen"*** refers to those who are being supplicated for and not being supplicated to alongside Allaah.

"Ash-hadu an Laa Ilaaha IllaaAllaah": Alone and with no partner. You testify with a firm testimony that no one in the heaven and the earth has the right to be worshipped except Allaah. Your testimony that Muhammad is the Messenger of Allaah means that he is a slave (worshipper of Allaah) who is not to be worshipped, and a messenger who is not to be rejected. Rather, he is to be obeyed and followed. Allaah honored him by granting him the station of servitude.

The proof for this is Allaah's statement: **"Blessed be the One who sent the Criterion to His slave so that He may be a warner for the creation."** [Surah Al-Furqaan: 1]

The Thirteenth and Fourteenth Pillar: *"Allaahumma Salli 'alaa Muhammadin wa 'alaa Aali Muhammadin kamaa Salayta 'alaa Ibraaheema wa 'alaa Aali Ibraaheema Innaka Hameedun Majeed."* [O Allaah, send your praises upon Muhammad and

the family of Muhammad as you sent praises upon Ibraaheem and the family of Ibraaheem. Verily, You are Most-Praiseworthy, Most Glorified]

The meaning of *Salaat* from Allaah is His praising of His servant in the greatest of gatherings, as has been reported by Al-Bukhaaree in his *Saheeh* from Abul-'Aaliyah who said: "The *Salaat* of Allaah means His praise for His servant in the highest of gatherings (i.e. angels)."

It is also held that *Salaat* means mercy. But the first definition is more correct. As for the *Salaat* when it comes from the angels, it means: Asking for forgiveness. And from the humans, it means supplication. Asking for blessing of Muhammad and what comes after that, are all supererogatory statements and actions.

Its requirements are eight: (1) All of the *takbeers* except for the Opening *Takbeer*; (2) Saying "*Subhaana Rabbee al-'Adheem*" [Perfect is my Lord, the Most Great] while bowing; (3) Saying "*Sami'a Allaahu Liman Hamidahu*" [Allaah hears the one who praises Him] – this applies to the one leading the prayer and the one praying alone; (4) Saying "*Rabbanaa wa Lakal-Hamd*" [Our Lord to You belongs the Praise] – this applies to everyone; (5) Saying "*Subhaana Rabbee al-A'alaa*" [Perfect is my Lord, the Most High] while prostrating; (6) Saying "*Rabb Ighfir Lee*" [My Lord, forgive me] while sitting in between prostrations; (7) The first *Tashahhud*; and (8) Sitting for it.

The pillars are that which if one fails to perform any of them out of forgetfulness or intentionally, his prayer is rendered invalid because he abandoned them. The requirements are that which if one fails to perform any of them intentionally, his prayer is rendered invalid due to his abandoning them. However, if he fails to do any of them out of forgetfulness, he must perform the (extra) prostrations for forgetfulness (at the end of the prayer). And Allaah knows best.

The Conditions, Pillars and Requirements of Prayer

text & explanation

By Shaikh Muhammad Amaan bin 'Alee Al-Jaamee [Died 1416H]

♦ A BRIEF BIOGRAPHY OF THE AUTHOR ♦

His Name and Birth:
His name was Muhammad Amaan bin 'Alee Jaamee 'Alee, and he would go by the nickname Abu Ahmad. He was born and raised in Ethiopia in the district of Harer, town of Taga Tab. According to his official documents, he was born in 1349H.

His Early Studies:
The Shaikh grew up in the town of Taga Tab (Ethiopia) where he learned the Noble Qur'aan. After completing the Qur'aan, he began studying the books of Fiqh according to the *madh-hab* of Imaam Ash-Shaafi'ee, may Allaah have mercy on him. He also studied Arabic in his town with Shaikh Muhammad Ameen Al-Hareree.

He then left his hometown as was the custom of the inhabitants of that area, and moved to another town where he met with a man who would become his colleague in seeking knowledge and migrating to Saudi Arabia, Shaikh 'Abdul-Kareem. So the ties of Islamic brotherhood were formed between the two of them. After meeting, they would go together to study under a teacher called Shaikh Moosaa under whom they studied *Nadham-uz-Zubd* of Ibn Raslaan. They then studied the text of *al-Minhaaj* under Shaikh Abaadir. While in this town, they learned several disciplines of Islamic knowledge.

The pair then had a desire to travel to the holy land of Makkah to seek knowledge and fulfill the obligation of Hajj. So they left from Ethiopia and headed for Somalia where they boarded a ship and headed for Aden (Yemen). There they experienced many hardships and perils on both land and sea, but they continued on to Hudaidah by foot and fasted the month of Ramadaan there.

They then departed for Saudi Arabia and passed through Saamitah and Abi 'Areesh until they got permission to enter Makkah, which

they walked to on foot. While in Yemen, some teachers warned them against the Salafi Da'wah, calling it "Wahhabi."

His Studies while in Saudi Arabia:
After the Shaikh performed Hajj in 1369H, he began to seek knowledge in the study circles held in the precincts of Al-Masjid-ul-Haraam. There, he learned from Shaikh 'Abdur-Razzaaq Hamzah, may Allaah have mercy on him, Shaikh 'Abdul-Haqq Al-Haashimee, may Allaah have mercy on him, Shaikh Muhammad bin 'Abdillaah As-Sumaalee and others.

While in Makkah, he came to know Shaikh 'Abdul-'Azeez bin Baaz and accompanied him in his journey to Riyadh when the Educational Institute was opened. This was in the early seventies (i.e. 1370H).

Some of the colleagues he studied with while undergoing secondary studies at the Educational Institute was Shaikh 'Abdul-Muhsin Al-'Abbaad and Shaikh 'Alee bin Mahnaa, former judge in the Central Courthouse of Madeenah. At the same time, he would attend the many circles of knowledge in Riyadh.

He also benefited and was influenced by the (former) Muftee, the great scholar of Jurisprudence and Principles, Shaikh Muhammad bin Ibraaheem Aali Shaikh, may Allaah have mercy on him.

He would stick closely to Shaikh 'Abdur-Rahmaan Al-Ifreeqee, may Allaah have mercy on him, as well as Shaikh 'Abdul-'Azeez bin Baaz, may Allaah have mercy on him, whose vast knowledge and noble manners he was able to absorb.

In Riyadh, he studied under Shaikh Muhammad Al-Ameen Ash-Shanqeetee, may Allaah have mercy on him, and the Muhaddith, Shaikh Hammaad Al-Ansaaree, may Allaah have mercy on him.

He was also greatly influenced by Shaikh 'Abdur-Razzaaq Al-'Afeefee, even in his manner of teaching. Likewise, he benefited from and was

influenced by Shaikh 'Abdur-Rahmaan bin Naasir As-Sa'adee, may Allaah have mercy on him, since they would write letters to each other. However, it should be known that he did not study under Shaikh As-Sa'adee. He also learned under Shaikh Muhammad Khaleel Harraas, may Allaah have mercy on him, whom he was greatly influenced by, and Shaikh 'Abdullaah Al-Qar'aawee, may Allaah have mercy on him.

His Scholastic Accreditation:
He completed his secondary studies at the Educational Institute in Riyadh, then joined the College of Sharee'ah and obtained his diploma in 1380H. He then received the equivalent of a Masters Degree in Sharee'ah from the University of Punjab (Pakistan) in 1974 and thereafter a Doctorate's Degree from Daar-ul-'Uloom in Cairo.

His Scholarly Status and the Scholars' Praise for him:
The Shaikh held a high status amongst the people of knowledge and virtue as they would mention good things about him and rely on him. In fact, reliance upon his knowledge and Creed reached the point that when he was a student in Riyadh, and his teacher Shaikh 'Abdul-'Azeez bin Baaz, saw his superiority and enthusiasm for knowledge, he referred him to Shaikh Muhammad bin Ibraaheem, may Allaah have mercy on him, which resulted in him being appointed a teacher at the Educational Institute in Saamitah in the district of Jaazaan.

What also proves the trustworthiness of his knowledge and Creed and his high regard amongst the scholars was the fact that when the Islamic University in Madeenah opened, he was appointed to teach in it after being selected by Shaikh 'Abdul-'Azeez bin Baaz, may Allaah have mercy on him.

In a letter written (no. 64) by the former Muftee of the Kingdom of Saudi Arabia, Shaikh 'Abdul-'Azeez bin Baaz, may Allaah have mercy on him, on 1/9/1418H, said about him: "He is known to me for possessing knowledge, virtue, a good Creed, and activeness in Calling to Allaah and warning against innovations and misconceptions. May

Allaah forgive him, grant him an abode in Paradise and keep his progeny upright. And may He gather us, you and him in the abode of His honor. Verily, He is All-Hearing and All-Near."

In a letter dated 3/3/1418H, Shaikh Saalih Al-Fawzaan said: "Shaikh Muhammad Amaan as I knew him: Indeed, the students and those who hold various type of higher degrees are many, but there are only a few from whose knowledge and personality you could truly benefit from. Shaikh Muhammad Amaan was one of these few rare scholars who employed their knowledge and efforts in order to benefit Muslims and guide them by calling them to Allaah upon knowledge. This was via the classes he would give while at the Islamic University and the Prophet's Masjid as well as during the excursions he would undertake inside and outside of the Kingdom in order to give lessons and lectures on various topics. He would call to Tawheed and propagate the correct Creed, and he would direct the Muslim youth towards the methodology of the pious Predecessors (*Salaf as-Saalih*) while warning them about destructive principles and deviant calls.

Whoever did not know him personally should get to know him by way of his beneficial books and numerous tapes, which consist of a deluge of the great amount of knowledge and immense benefit he possessed."

Shaikh 'Abdul-Muhsin bin Hamad Al-'Abbaad, a teacher at the Prophet's Masjid, may Allaah preserve him, said: "I came to know Shaikh Muhammad Amaan bin 'Alee Al-Jaamee when he was a student in the Educational Institute of Riyadh and then when he was a teacher in the Islamic University of Madeenah in the secondary level and then in the university level. I knew him to have a good Creed and following a safe course. He dedicated himself to clarifying the Creed upon the beliefs of the Predecessors and to warning against innovations by way of his classes, lectures and writings. May Allaah forgive him, have mercy on him and grant him an immense reward."

Muhammad bin 'Abdil-Wahhaab Marzooq Al-Bannaa, may Allaah preserve him, said about him: "He, may Allaah have mercy on him, was upon good, which we love, such as good manners, sound Creed and pleasant companionship. I ask Allaah to shower him with His Mercy, grant him an abode in Paradise, and gather us together there as brothers upon thrones facing one another."

Shaikh 'Umar bin Muhammad Fullaata, a teacher in the Prophet's Masjid and Director of the Daar-ul-Hadeeth branch, may Allaah have mercy on him, said in a letter dated 2/8/1417H: "In general, he, may Allaah have mercy on him, was honest in speech, immense in his ascription to the beliefs of Ahlus-Sunnah, and strong in his desire to call to Allaah through words and action. He was reserved in speech, strong in clarifying, and quick to get angry when Allaah's laws were violated. The gatherings he would hold in the Prophet's Masjid, the books he would distribute, and the travels he would undergo speak on his behalf.

I accompanied him one time on a journey and what a great friend he was! He himself accompanied the great scholar Muhammad Al-Ameen Ash-Shanqeetee, may Allaah have mercy on him, author of *Adwaa-ul-Bayaan* and other books, on a journey and also served as a good companion for him. A journey is that in which the true nature of a man becomes revealed. He would not flatter others, nor would he be hypocritical. He would not argue or dispute with others. If the proof was with him, he would openly proclaim it. And if the opposite of what he adhered to became apparent to him, he would take on that view and recant from his prior position. This is the common practice of the believers as Allaah says: **"The only saying of the faithful believers when they are called to Allaah and His Messenger to judge between them is that they say: 'We hear and we obey!' Such are the successful."** [Surah An-Noor: 51]

I call upon Allaah as a witness to the fact that he, may Allaah have mercy on him, fulfilled many times over his duty of serving the Religion and spreading the Sunnah of the chief of messengers (i.e.

Prophet Muhammad). As a result he encountered much harm and was subjected to plots and conspiracies, but he did not give in nor was he dissuaded from his goal until he met Allaah. The last words he uttered were the testimonies of *Laa Ilaaha illaaAllaah* and *Muhammadur-Rasoolullaah*."

Shaikh 'Umar Fullaata, may Allaah have mercy on him, also said: "I came to know Shaikh Muhammad Amaan bin 'Alee Al-Jaamee, may Allaah have mercy on him, from a long time ago, after he came to this country (of Saudi Arabia) seeking knowledge, searching for good, and looking to learn the Creed of Ahlus-Sunnah wal-Jamaa'ah.

I met him in 1372H in the home of our teacher, example, and fatherly figure, Shaikh 'Abdur-Rahmaan bin Yoosuf Al-Ifreeqee, may Allaah have mercy on him and us, in Riyadh, since he would spend a lot of time with him and benefit from him. When I asked about him, I was informed that he had come from Saamitah where he would teach and participate in examinations in the educational institute and faculties under the Aali Shaikh family.

What caused me to notice him at that time was his vigor, zeal, superiority and great concern for speaking the pure Arabic language as well as his ability to explain clearly some of the problematic Fiqh issues, which showed that he was a well-versed student of knowledge.

Not much time passed since then when it was conveyed to me that our teacher, Shaikh 'Abdur-Rahmaan Al-Ifreeqee, presented him with the opportunity of becoming part of his family by way of him marrying his wife's sister. So based on this, the ties between them became strengthened and the connection and love between them increased."

The professor, Dr. Muhammad Hamood Al-Waa'ilee, teacher in the Prophet's Masjid and Islamic University of Madeenah as well as its headmaster for Advanced Studies and Educational Research, said in a letter dated 5/29/1417H: "I began my acquaintance of the Shaikh in 1381H when this noble country of Saudi Arabia first opened the

Islamic University in Madeenah. He was one of the first to teach there and I was one of his students. He was from a number of teachers that would give their students special attention, which was not restricted to just that of a student-teacher relationship in class.

He would devote a great amount of attention in most of his classes to the Creed of the Pious Predecessors, may Allaah be pleased with them, and would not let any opportunity pass in which he would not explain its status and high position. This was the same whether his lessons were on Creed or on other subjects.

When he would discuss the Creed of the pious Predecessors and attempt to implant it into the souls of his students – a majority of who came from all places abroad – he would speak with profound experience and knowledge of this Creed, as he had tasted its sweetness and treaded its path, to the point that those listening and watching him would feel as though their hearts would become soft with love and affection for it.

He would undergo journeys in order to spread the Call and teach outside of the Kingdom of Saudi Arabia. He would not let any occasion or opportunity pass without clearly explaining the loftiness, purity and nobility of this Creed. Anyone who reads the books and treatises that he wrote will come to realize the truth of his Call.

I attended the deliberation of his doctorate's dissertation in Dar-ul-'Uloom, which falls under the University of Cairo in Egypt. In most of his research, he strove to clarify the purity of the Creed and the soundness of the methodology of the pious Predecessors. His academic persona became apparent throughout the discourse in his ability to expose the falseness of every methodology that deviated from the methodology of the pious Predecessors..."

Dr. Muhammad bin 'Abdir-Rahmaan Al-Khumayyis, teacher at the Imaam Muhammad bin Su'ood Islamic University in Riyadh wrote: "The noble Shaikh, Muhammad Amaan bin 'Alee Al-Jaamee, may

Allaah have mercy on him, from what I knew about him, was from the strongest at defending and calling to the Creed of the pious Predecessors. He would defend it in books, lectures and seminars. And he was strict in refuting those who opposed the Creed of the pious Predecessors.

It is as if he sacrificed his entire life for this Creed in terms of learning it, teaching it, instructing it and calling to it. He realized the importance that this Creed has on the life and uprightness of a human being. And he acknowledged the danger that innovations which opposed this Creed have on the livelihood of society and individuals. So may Allaah have mercy on him and forgive him and all of the Muslims."

His Books and Writings:
The Shaikh authored several books and delivered many lectures and classes, which were transcribed and published before and after his death. Below is a list of some of his most famous and highly regarded works:

1. *As-Sifaat-ul-Ilaahiyyah fil-Kitaab was-Sunnah an-Nabawiyyah fee Ḋaw'-il-Ithbaat wat-Tanzeeh* [The Divine Attributes in the Qur'aan and Prophetic Sunnah in light of Affirming and Absolving] This is one of the larger books of the Shaikh, which is highly beneficial in its subject.

2. *Adwaa 'alaa Tareeq ad-Da'wah ilaal-Islaam* [Illuminations upon the Path of Calling to Islaam] This book consists of a number of lectures he gave, which affirm the Creed of the Salaf, present the status of the Call to Islaam in Africa, discuss the problems faced by the Call and the Callers in current times and their solutions, and provide a refutation of the Sufees.

3. *Al-Muhaadarah ad-Difaa'iyyah 'an-is-Sunnah al-Muhammadiyyah* [A Lecture in Defense of the Sunnah of Muhammad] The source of this book was a lecture he delivered in 1383H in Sudan in which he refuted the atheist Mahmood TaHa.

4. *Haqeeqat-ud-Dimuqratiyyah wa annahaa laisat minal-Islaam* [The Reality of Democracy and a Clarification that it is not from Islaam] The source of this treatise was a lecture he gave in 1412H.

5. *Haqeeqat-ush-Shooraa fil-Islaam* [The Reality of Shooraa in Islaam]

6. *Al-'Aqeedat-ul-Islaamiyyah wa Taareekhuhaa* [The Islamic Creed and its History] An excellent treatise on the formation of groups that deviated with regard to Creed throughout the history of Islaam.

7. *Nidhaam-ul-Usrah fil-Islaam* [The Structure of the Muslim Family] A short treatise which was originally a lecture he gave in Africa.

Many of the lessons and classes the Shaikh would give explaining classical works on Creed and Jurisprudence were also transcribed and published on the Internet and in book format. Amongst these works are his explanations of *Tajreed-ut-Tawheed* of Al-Maqreezee, *Thalaathat-ul-Usool* of Muhammad bin 'Abdil-Wahhaab, *Shuroot-us-Salaat* of Muhammad bin 'Abdil-Wahhaab, *al-Usool-us-Sittah* of Muhammad bin 'Abdil-Wahhaab, *al-'Aqeedat-ut-Tadmuriyyah* of Ibn Taimiyyah, *al-Qawaa'id-ul-Muthlaa* of Ibn Al-'Uthaimeen and more.

His Students:
Many students studied under him to the point that it is difficult to confine their amount due to their large number. However, from the most outstanding of them are:

1. Dr. Rabee' bin Haadee Al-Madkhalee;
2. Shaikh Zayd bin Haadee Al-Madkhalee;
3. Dr. 'Alee bin Naasir Al-Faqeehee, teacher in the Prophet's Masjid;
4. Dr. Muhammad Hamood Al-Waa'ilee, teacher in the Prophet's Masjid and headmaster of the Islamic University's Advanced Studies department;
5. The Muhaddith, Shaikh 'Abdul-Qaadir bin Habeebillaah As-Sindee, may Allaah have mercy on him;

6. Dr. Saalih bin Sa'ad As-Suhaymee, teacher in the Prophet's Masjid and Islamic University;
7. Dr. Ibraaheem bin 'Aamir Ar-Ruhaylee, teacher in the Islamic University;
8. Dr. Bakr bin 'Abdillaah Abu Zaid, member of the Committee of Senior Scholars;
9. Dr. Falaah Isma'eel, teacher in the University of Kuwait.

Some of his Noble Characteristics:

1. His Mixing Little with People: He, may Allaah have mercy on him, was known to mix little with people unless it was for good. So as a result, most of his time and his days would be reserved. His manner of doing this was well known since he would go out from his home to work in the Islamic University, then return home, then go to the Prophet's Masjid to give classes there after 'Asr, after Maghrib, after 'Ishaa and after Fajr. He would continue to follow this schedule up until he was bedridden when his illness worsened.

2. His Reserved Tongue: He, may Allaah have mercy on him, was also reserved in speech, He would not speak ill, throw blame or backbite others. In fact, he would not allow anyone to backbite others while in his presence nor would he permit anyone to convey gossip and people's defects to him.

If any student of knowledge fell into error, he would request the tape or the book (containing the error) and would listen or read it. If it became apparent to him that it was in fact an error, he would fulfill his requirement of advising that person.

3. His Forgiving Nature and Forbearance: He would react to those who treated him badly by displaying forbearance and forgivingness.

Many times people would come up to him on the street or while in the Prophet's Masjid and ask his forgiveness for speaking bad about him and attacking his honor, and he would say to them: "I hope Allaah will not cause anyone to enter the Hellfire because of me."

He would also pardon those who sought to destroy his reputation, saying: "There is no need for anyone to come to me to seek my forgiveness, for I have already forgiven everyone." And he would request those in his gatherings to convey this from him.

4. His Concern and Care for His Students: He, may Allaah have mercy on him, was from those who gave special attention to his students, which would not stop with the end of his classes. He would attend their special functions, ask about their situations, take care of some of their needs, and help them out with some of their family problems or some of the hardships of life that they encountered. In general, he would make use of his money, reputation, and time in order to assist those students of his that were needy.

His Salafee Creed:

What proves that the Shaikh was upon a sound Salafee Creed was the fact that he would teach from the classical books of Creed from the pious Predecessors, such as: *al-Waasitiyyah, al-Fataawaa al-Hamawiyyah al-Kubraa, at-Tadmuriyyah, Sharh al-'Aqeedat-ut-Tahaawiyyah* of Ibn Abil-'Izz, *al-Eemaan, Thalaathat-ul-Usool, Fat'h-ul-Majeed, Qurratu 'Uyoon-ul-Muwahhideen, al-Usool-us-Sittah, al-Waajibaat-ul-Mutahattimaat, al-Qawaa'id-ul-Muthlaa* and *Tajreed-ut-Tawheed* of Al-Maqreezee. These lessons were recorded and are widely available in cassette form. He would explain some books several times such as *Thalaathat-ul-Usool.*

His Sickness and Death:

During the last part of his life, he was stricken with a terminal illness to the point that he was bedridden for almost a year. But he endured it with patience and forbearance.

On a Wednesday morning, on the 26th of Sha'baan 1416H, his soul returned back to its Creator. His funeral prayer was held on that day after Dhuhr and he was then buried in the Baqee'-ul-Gharqad Cemetery in Madenah. A large group of people were present at his funeral including amongst them many scholars, judges, and students of knowledge. His death put the ummah at a loss, since they were now

lacking a great and hard-working scholar, may Allaah grant him a spacious abode in Paradise.

Sources of his Biography:
Refer to the biographical account of the Shaikh written by his student, Mustafaa bin 'Abdil-Qaadir Al-Fullaanee on 3/5/1419H as found in the book: "The Islamic Creed and its History" (pg. 5-22) with alterations and additions.

♦ THE CONDITIONS OF THE PRAYER ♦

شُرُوطُ الصَّلاَةِ تِسْعَةٌ: الإِسْلاَمُ، وَالعَقْلُ، وَالتَّمْيِيزُ، وَرَفْعُ الحَدَثِ، وَإِزَالَةُ النَّجَاسَةِ، وَسَتْرُ العَوْرَةِ، وَدُخُولُ الوَقْتِ، وَاسْتِقْبَالُ القِبْلَةِ، وَالنِّيَّةُ.

The conditions of the prayer are nine: (1) Islaam; (2) Sanity; (3) Reaching the age of Maturity; (4) Uplifting Ritual Impurity; (5) Removal of Filth; (6) Covering the *'Awrah*; (7) Arrival of the Proper Time; (8) Facing the Qiblah; and the (9) Intention.

~~ the explanation ~~

First, we must distinguish between what a condition is and what a pillar is. A condition is that which if absent necessitates the absence of something else, but if present does not necessitate the presence of something in itself. So for example if someone lacks purification, this necessitates the understanding that he also lacks prayer, i.e. his prayer is not valid. On the other hand, the presence of purification does not necessarily mean the presence of prayer for it is possible that a man may perform the ablution but not pray. So this is what is meant by their statement: "A condition is that which if absent necessitates the absence of something else, but if present does not necessitate the presence of something in itself." This is of course unless the person prays.

As for a pillar, then what is meant by it is the core and essence of something. Therefore, the "pillars of the prayer" refer to the essence of the prayer and the actual prayer itself, since the prayer consists of sayings and actions. The essence or the actuality of the prayer consists of sayings and actions. These things that make up this act of worship, which is known as prayer, are called "pillars." As for the conditions, then in most cases, they fall outside of the actual prayer.

This is why there is a difference of opinion amongst the scholars concerning the intention. The Hanbalee scholars regard it as one of the conditions, whereas the Shaafi'ee scholars, for example, consider it a pillar. The first group base their view on the fact that the intention occurs outside of the actual prayer since you make your intention before you start praying, i.e. you make your intention before saying the opening *takbeer*. The same goes for the ablution (*wudoo*).

However, because one is obligated to maintain and uphold this intention throughout the prayer up to the end, it is regarded as one of the pillars of prayer. And according to the first view, it is considered a condition.

So the differing of the scholars on an issue like this is considered a superficial one and not a fundamental one. Everyone agrees that the intention is required for each action – **"Verily, actions are only based on intentions"** – but as for whether it is a condition or a pillar, such a differing does not cause any harm.

الشَرْطُ الأوَّلُ: الإِسْلامُ وَضِدُّهُ الكُفْر، وَالكَافِرُ عَمَلُهُ مَرْدُودٌ وَلَوْ عَمِلَ أيَّ عَمَلٍ، وَالدَّلِيلُ قَوْلُهُ تَعَالى: (مَا كَانَ لِلْمُشْرِكِينَ أن يَعْمُرُوا مَسَاجِدَ الله شَاهِدِينَ عَلَى أنفُسِهِمْ بِالكُفْرِ. أوْلَئِكَ حَبِطَتْ أعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ)

The First Condition – Islaam: Its opposite is disbelief. The actions of a disbeliever are not accepted (by Allaah) regardless of what good deed he may perform. The proof for this is Allaah's saying: **"It is not for the polytheists to maintain the mosques of Allaah while they witness against their own selves of disbelief. The works of such are in vain and in Hell will they abide forever."** [Surah At-Tawbah: 17]

~~ the explanation ~~

The author, may Allaah have mercy on him, counts the conditions of prayer to be nine. (1) Islaam; (2) Sanity; (3) Reaching the age of Maturity; (4) Lack of Ritual Impurity; (5) Removal of Filth; (6) Covering the *'Awrah*; (7) Arrival of the Proper Time, i.e. which means that one knows that the time has come in; (8) Facing the Qiblah; and the (9) Intention. These are the conditions. Then the author, may Allaah have mercy on him, begins to explain these conditions on his own, there being no need for a further elaboration.

قَالَ تَعَالَى: (وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنثُورًا)

And Allaah's saying: **"And We shall turn to whatever deeds they (polytheists) did and make such deeds as scattered floating particles of dust."** [Surah Al-Furqaan: 23]

~~ the explanation ~~

A disbeliever's actions are rejected no matter what kind of (good) deeds he does. This is what is meant by it being a condition, i.e. the lack of Islaam necessitates the absence of prayer as well as the absence of the validity of any deed. Allaah does not accept any deeds performed by a disbeliever. All good deeds require the condition of Islaam in order to be accepted. The proof for this is Allaah's saying:

﴿ مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا مَسَاجِدَ الله شَاهِدِينَ عَلَى أَنفُسِهِمْ بِالْكُفْرِ أُوْلَئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ ﴾

"It is not for the polytheists to maintain the mosques of Allaah while they witness against their own selves of disbelief. The works of such are in vain and in Hell will they abide forever." [Surah At-Tawbah: 17]

The basis of proof here is: **"The works of such are in vain."** Allaah also says:

﴿ وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنثُورًا ﴾

"And We shall turn to whatever deeds they (polytheists) did and make such deeds as scattered floating particles of dust." [Surah Al-Furqaan: 23]

Meaning: They will not receive any reward for their deeds.

الشَّرْطُ الثَّانِي: العَقْلُ وَضِدُّهُ الجُنُون، وَالمَجْنُونُ مَرْفُوعٌ عَنْهُ القَلَمُ حَتَّى يَفِيقَ، وَالدَّلِيلُ حَدِيثُ: (رُفِعَ القَلَمُ عَنْ ثَلَاثَةٍ: النَائِمُ حَتَّى يَسْتَيْقِظ، وَالمَجْنُونُ حَتَّى يَفِيقَ، وَالصَغِيرُ حَتَّى يَبْلُغْ)

The Second Condition – Sanity: Its opposite is Insanity. As for the insane person, the pen (that records his deeds) is lifted from him until he regains sanity. The proof for this is the hadeeth: **"The pen is lifted from three people: A person sleeping until he wakes up; an insane person until he regains sanity; and a child until he reaches the age of puberty."**

~~ *the explanation* ~~

Deeds performed by an insane person are not valid regardless of whether it is prayer or something else. He is not accountable for his actions. Meaning: Neither his good deeds or his bad deeds will be recorded for him. This is what is meant by the pen being lifted from him.

The pen here refers to responsibility. He is not responsible for his actions since he lacks mental capacity. The mind is a light that Allaah

places in the hearts of His servants by which they can distinguish between good and evil.

A person is excused whilst sleeping, which is why sleep is considered one of the valid excuses for missing prayer. So when a person wakes up, he must perform the prayers that are due, according to the correct view. His praying at the time he wakes up is not considered making up a missed prayer. The Prophet ﷺ said: **"Whoever forgets to pray or sleeps through it should pray it when he remembers."** Whoever is preoccupied to the point that he forgets to pray, then remembers (after its time has passed) should hasten to pray. The time in which he remembers to pray is the actual time of prayer for him (even if it is past the proper time of prayer).

The scholars differ on whether his praying (after he wakes up) is considered praying the actual prayer or making up what he missed. What appears correct, and Allaah knows best, is that he is praying the actual prayer since the Prophet ﷺ said: **"...(he) should pray it when he remembers."** Some scholars of hadeeth understood from this that he should pray it as if he were praying the actual prayer. The same goes for someone who oversleeps and then awakens. He should rush to pray immediately after waking up and immediately after remembering.

Take the Dhuhr Prayer for example. If someone has missed it, he should not say: "The time for 'Asr has come in" or "The Adhaan has been called." Rather, even if he goes to the masjid and sees the Imaam praying 'Asr, he should pray Dhuhr while following this Imaam who is praying 'Asr. Then afterward he can pray 'Asr either by himself or in a group if he finds another first-time congregation. So it is obligatory to begin with the initial prayer (Dhuhr) first since prayers must be done in sequential order.



الشَّرْطُ الثَّالِثُ: التَّمْيِيزُ وَضِدُّهُ الصِّغَرُ، وَحَدُّهُ سَبْعُ سِنِينَ ثُمَّ يُؤْمَرُ بِالصَّلاةِ لِقَوْلِهِ صَلَّى الله عَلَيْهِ وَسَلَّمَ: (مُرُوا أَبْنَاءَكُمْ بِالصَّلاةِ لِسَبْعٍ، وَاضْرِبُوهُمْ عَلَيْهَا لِعَشْرٍ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ)

The Third Condition – Age of Maturity: Its opposite is childhood. Its extent is the age of seven. Then he should be ordered to pray. The proof for this is the Prophet's saying: **"Command your children to pray by (the age of) seven and beat them to it by (the age of) ten. And separate them in their beds."**

~~ *the explanation* ~~

A child that is below the age of seven does not yet comprehend. This is why we were commanded to order our children to pray when they turn seven since before this age they do not possess the adequate level of comprehension. So the point at which he begins to comprehend things is the age of seven. After reaching this age, a child must be ordered to pray. This is based on the statement of Allaah's Messenger ﷺ: **"Command your children to pray by (the age of) seven and beat them to it by (the age of) ten. And separate them in their beds."** These are Islamic etiquettes that we are required to follow, and included amongst them is: Commanding the children to pray at the age of seven.

Ordering them to pray doesn't mean that you just tell your child: "Pray" and that's it. The understanding that we derive from this command of Allaah's Messenger ﷺ of ordering our children to pray is that we should teach them *how* to pray. And if this is not so, then the mere act of you telling your child who is playing by the door: "Go to the masjid and pray" when you have not taught him how to purify himself or how to perform the prayer, does not remove the responsibility from your shoulders.

You have only fulfilled your responsibility when you have taught him how to purify himself and *then* you tell him "Go pray." In this circumstance, you have complied.

Many people are inconsiderate when they bring their children to the masjid - aged seven or less - who are not in a state of purity and have no understanding of how to pray, then place them in a row of prayer. This row is considered disconnected due to this child standing in it since he is not praying.

The following statement of the Prophet ﷺ applies to people like this: **"Whoever connects the row, Allaah will connect him, and whoever cuts off the row, Allaah will cut him off."**

You bring a child who does not comprehend the prayer to the masjid and put him to stand in the first row next to you behind the Imaam while the people remain silent out of courtesy. This child is not in prayer. Perhaps he may not even be in a state of purity, i.e. he may have impurities on his body! This is since you took him from the front of the house before teaching him how to purify himself and how to pray. This is incorrect.

So it is mandatory that you teach him at home how to purify himself and how to pray. Then you should teach him where to stand in the masjid. He should not stand in the front row. Rather, he should stand in the row where all the children are lined up. If a group of people congregate for prayer and they consist of two rows, then the children should stand in the second row, i.e. the last row, after the row of men. This is what the Messenger of Allaah ﷺ instructed us to do. So we must abide by these etiquettes.

Then when the child reaches the age of ten, and non-compliance and rebelliousness (against this order) arise in him, he should be hit for the purpose of disciplining and intimidating him so that he prays and safeguards all of his prayers.

Children should be separated in their beds at this age also, i.e. each child must sleep by himself (in his own bed). These are the etiquettes of Islaam.

الشَّرْطُ الرَّابِعُ: رَفْعُ الحَدَثِ، وَهُوَ الوُضُوءُ المَعْرُوف، وَمُوجِبُهُ الحَدَثُ. وَشُرُوطُهُ عَشَرَةٌ: الإِسْلامُ، وَالعَقْلُ، وَالتَّمْيِيزُ، وَالنِيَّةُ، وَاسْتِصْحَابُ حُكْمِهَا بِأَن لاَ يَنْوِيَ قَطْعَهَا حَتَّى تَتِمَ الطَّهَارَةُ، وَانْقِطَاعُ مُوجِبٍ، وَاسْتِنْجَاءٌ أَو اسْتِجْمَارٌ قَبْلَهُ، وَطَهُورِيَّةُ مَاءٍ وَإِبَاحَتُهُ، وَإِزَالَةُ مَا يَمْنَعُ وُصُولَ المَاءِ إِلى البَشَرَةِ، وَدُخُولُ وَقْتٍ عَلى مَنْ حَدَثُهُ دَائِمٌ لِفَرْضِهِ.

The Fourth Condition – Uplifting Ritual Impurity: This refers to the well-known ablution (*wudoo*). What makes ablution mandatory is *hadath* (ritual impurity). Its conditions are ten: (1) Islaam; (2) Sanity; (3) Age of Maturity; (4) Intention; (5) Preserving its Status by not intending to stop it until one completes his ritual purity; (6) Removal of what makes ritual purity mandatory; (7) Cleansing the private parts; (8) Clean Water that is permissible to use; (9) Removing all things that prevent the water from reaching the skin; and (10) it must be the proper time for it. This applies to those who have a constant state of ritual impurity, due to its obligation.

~~ the explanation ~~

What is meant by *wudoo* here is the ablution that is well-known. *Hadath* (ritual impurity) is what makes *wudoo* binding. The conditions of *wudoo* (ablution) are ten: Islaam, Sanity, Age of Maturity, which we discussed previously, the Intention, Preserving its Status and so on and so forth.

As we mentioned before, the intention is a condition according to some scholars and a pillar according to others. The differing occurs in the wording as we indicated previously.

Preserving its Status: The intention along with constantly preserving it (in prayer) is considered a pillar (i.e. a condition of ablution). What is meant by preserving the status of the intention is that one should not intend to break the ablution or any other act of worship he intended to do. He should not intend while in the middle of the act to stop it until he completes the entire purification. If he intends to leave off the ablution while he is in the middle of performing it, he is required to restart it all over again with a new intention.

The Removal of what makes Ritual Purity Mandatory: This refers to *hadath* (ritual impurity). When one intends to perform ablution, he must desist from anything that will nullify his ablution. He must finish urinating, defecating and passing wind. He is obligated to stop doing all of these things completely so that he can begin his ablution. As for performing ablution while there is still some ritual impurity found in him or still occurring, this ablution is not valid.

Istinjaa[1] is something well known. A person may combine between *Istinjaa* and *Istijmaar*[2] or he may just do one of them.

***Istinjaa* or *Istijmaar*:** It is a condition that a person performs either *Istinjaa* or *Istijmaar* before making *wudoo* (ablution), or he may combine between them both. *Istijmaar* is the act of using three stones or more – up to an odd number – for the purpose of removing the source of impurity from the body, not its traces or marks since that is removed by the use of water (via *Istinjaa*). Rather, *Istijmaar* is done for the purpose of getting rid of the source of the impurity as well as its

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[1] **Translator's Note:** *Istinjaa* is the act of washing one's private parts after relieving oneself with water.

[2] **Translator's Note:** *Istijmaar* is the act of cleansing one's private parts after relieving oneself with stones.

visible signs. As for what is left after that, such as its odor for example, then that is excusable and one's prayer is valid.

Istijmaar is not to be done only in cases of emergency as some people think. Rather, a person can perform *Istijmaar* even if there is water present and he doesn't perform *Istinjaa*. This is what the Companions would do during their lifetimes since water was not as abundant and available as it is today. So they would not burden themselves by searching for water. If a person (at their time) would relieve himself, he would clean himself with stones (*Istijmaar*) and suffice with that even if water was available.

Therefore, if one fulfills the conditions (of ablution), by removing the source of the impurity from his body, it is valid for him to go and pray. As for the traces and marks of the impurity, then this is pardonable.

The same goes for a person who steps on impurities with his shoes or socks and then rubs them on the floor until the source of the impurity is removed but yet traces of the impurity still remain. He may pray in his shoes and socks even though traces remain after having removed the source of the impurity, just like the one who does *Istijmaar*.

The Prophet ﷺ said: **"If one of you comes to the masjid, he should look at the bottom of his shoes. If he sees an impurity on them, he should rub them on the ground. Then he may enter with them (i.e. the shoes) and pray with them on."**

This is one of the acts of the Sunnah that has been abandoned today. In fact, it is one of the acts of the Sunnah that is fought against by many people. It is even considered a crime in some regions – Entering the masjid with sandals and shoes. If I were to go today and buy a pair of shoes from a store and then put them on and enter the masjid with them – this would be regarded as a crime and considered disrespectful to the mosques and houses of Allaah. The Sunnah has become innovation and innovation has become Sunnah! Praying in shoes was

something well established at the time of the Salaf – they would not differ over it.

As a matter of fact, everything found in this command (of the Prophet) should be observed by an individual. So he should check if his shoes are clean upon entering the masjid, acting upon the hadeeth which we just mentioned: **"Then he may enter with them (i.e. the shoes) and pray with them on."**

If he takes his shoes off, he should place them between his legs, not in front of him or behind him nor to his right or left, so as to disturb the people around him. Rather he should place them between his legs, in between his feet. This is what has been reported in the Sunnah and this is what the Salaf of this ummah have followed. This aspect of the Sunnah continues to be practiced in some areas of this country (i.e. Saudi Arabia). However, in some of the other areas of the country as well as some regions abroad, the reaction towards this Sunnah is bad.

Nevertheless, we must emphasize here that praying in shoes is Sunnah, i.e. recommended. It is neither obligatory nor is it a condition or requirement for the validity of one's prayer. So if this aspect of the Sunnah conflicts with another good that is found in some *masaajid,* or if opening the door to entering the *masaajid* with shoes on leads to squandering money, then this aspect of the Sunnah should be left off temporarily and restrictedly – to this confined area – until it is revived in other places similar to these *masaajid.*

The youth should not hasten to enter the *masaajid* with their shoes on for they will open the door for everyone to do so, and this will lead some people who are in a rush to enter the masjid before checking under their shoes. This will then lead to a squandering of the masjid's carpet and we have been prohibited from squandering money.

Squandering money is forbidden while entering the masjid and praying with shoes on is recommended. So when there exists a conflict such as this, we should work to revive the Sunnah of praying in shoes

in *masaajid* other than these – i.e. in *masaajid* that have remained in their pure original state with floors that are covered by dirt and sand – or in our homes, or in some open land when we go out on a journey or camping. There are many places.

This means that we should not fight against the act of praying in shoes, nor should we go to the extreme of entering these carpeted *masaajid* with shoes on thus causing the money spent on them to be squandered. Rather, we should combine between these advantages and those *ahaadeeth*, and that is by reviving the Sunnah of praying in shoes in other than these types of *masaajid*.

There are many *masaajid* and many places (to pray with shoes on). So we must have a good and proper understanding of the Religion and bring together all of the texts. A person should not take one portion or one text or one hadeeth and leave off all of the other texts. Rather, he must always try to reconcile and bring together all of the texts, as much as he is able to.

Clean Water that is Permissible to Use: One of the conditions of ablution is that the water must be pure. Water can either be impure, clean or pure. So there are three types of water:

1. Impure Water: This water cannot be used whether for purifying oneself or for drinking.

2. Clean Water: This water can be used for things other than acts of worship.

3. Pure Water: This water is to be used for acts of worship.

Water may be clean in itself but yet impure such as clothes-washing water which is gathered in one place for example, or water that is altered by something clean to the point that its name changes. So now it is called tea or gravy. Originally, it was water but it was altered by something clean such as meat or a teabag and as a result its name

changed. It is not valid to purify oneself with this type of water. Or perhaps the water is altered by something impure and so its color, taste and smell changes. This type of water also cannot be used to purify oneself. So therefore, cleaning oneself with pure water is a condition.

The water must be permissible and not stolen. If a person were to unlawfully acquire water, then perform ablution with it and wash himself with it, it would not be valid. However, there is a difference of opinion amongst the scholars on this issue. There are some who consider such a person's ablution valid even though he is sinful, and they don't consider the permissibility of the water a condition. At any rate, whoever uses illegally-acquired water is sinning. This differing also extends to one who prays in a stolen garment or in a stolen turban or upon stolen land or in a confiscated home. The scholars have differed on all of these issues.

As a matter of fact, there are two reports found in the (Hanbalee) *madh-hab* itself. In this particular issue that we are dealing with, the second view states that the permissibility of water, i.e. that it must be lawfully acquired and not stolen, is not a condition for the validity of ablution. However, a person is obligated to investigate (if his water is lawful or not). If he performs ablution with illegally-acquired water, his ablution is valid but he is sinful.

This view, (which is the second one reported on Imaam Ahmad), is what is most reliable and preferable according to us. It states that even though a person is sinning, his ablution is valid. Nevertheless, this issue is one of difference of opinion. It is very rare that you will find an issue of jurisprudence (Fiqh) in which there does not exist a difference of opinion on it, and Allaah knows best.

Removing all things that prevent Water from Reaching the Skin: This means that a person must remove everything covering the body parts he washes during ablution that would prevent water from reaching his skin. This applies to those who work with paint. If this

substance sticks hard onto the body parts they wash during ablution to the point that water cannot reach the skin, one is obligated to take it off by using paint remover before performing ablution.

This also applies to nail polish, which women put on their nails. They must remove this from their nails before performing ablution. A Muslim woman must remove this nail polish whenever she intends to perform ablution or ritual bathing, i.e. *ghusl* from sexual impurity. She may use this nail polish in her home afterward depending on whether she agrees with her husband that it is a means of beautification and adornment.

"Due to its obligation" means that there is a present obligation on the one whose ritual impurity is constant, such as a man with incessant urine flow or a woman with abnormal bleeding between menses. A woman experiencing abnormal bleeding as well as someone with incessant urine-flow should be patient and wait until the time for prayer comes in. It is not permissible for them to perform ablution before the time for prayer comes in. This means that they should perform a separate ablution (for each prayer) in each prayer's respective time.

وَأَمَّا فُرُوضُهُ فَسِتَّةٌ: غَسْلُ الوَجْهِ، وَمِنْهُ المَضْمَضَةُ وَالاسْتِنْشَاقُ، وَحَدُّهُ طُولاً مِنْ مَنَابِتِ شَعْرِ الرَّأْسِ إِلى الذَّقْنِ، وَعَرْضاً إِلى فُرُوعِ الأُذُنَيْنِ، وَغَسْلُ اليَدَيْنِ إِلى المِرْفَقَيْنِ، وَمَسْحُ جَمِيعِ الرَّأْسِ وَمِنْهُ الأُذُنَيْنِ، وَغَسْلُ الرِّجْلَيْنِ إِلى الكَعْبَيْنِ، وَالتَّرْتِيبُ وَالمُوَالاةُ.

As for its obligations, then they are six: (1) Washing the face, which includes rinsing the mouth *(Madmadah)* and inhaling water in the nose *(Istinshaaq)*. Its boundaries are from where the hair of the head begins up to the chin, lengthwise, and up to the extremities of the ears, widthwise; (2) Washing the

hands up to (and including) the elbows; (3) Wiping the entire head, which includes the ears (with water); (4) Washing the feet up to (and including) the ankles; (5) Maintaining this sequential order; and (6) *Muwaalaat*. [3]

~~ the explanation ~~

Washing the face, which includes rinsing the mouth and inhaling water in the nose: This is the *madh-hab* (view) of Imaam Ahmad – that rinsing the mouth and inhaling water in the nose falls under washing the face. So a person performing ablution is obligated to rinse his mouth, inhale water in his nose and blow it out. This is preceded by washing the hands three times.[4] This is one of the issues that the Sunnah has clarified as we will see later. It has been stated in general terms in the Qur'aan and explained in detail in the Sunnah.

The boundary of the face, lengthwise, is from the hairline to the chin. The chin is included in the face, and it is the meeting point of the jawbones. The bone upon which the beard grows on is called the jawbone. And the meeting place where these two jawbones connect is called the chin. This is why some of the common folk refer to the beard as "chin" (*dhiqn*). However, this is a distortion. The chin is the place where the two bones meet not the hair. The hair is not called "chin."

This is a word that has had its meaning changed. A beard is a beard. It is called a beard (*lihyah*) because it grows on the two jawbones (*luhiyain*). So the hair that grows on both of the jawbones and the chin is known as a beard. The beard is the hair found on the cheeks and the chin. The chin is part of the face, so the phrase "up to the chin" means "up to and including the chin."

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[3] **Translator's Note:** *Muwaalat* refers to when all of the acts of *wudoo* are done in order without any pause in between them so as to let the previous part of the body that was washed become dry.

[4] **Translator's Note:** This washing of the hands is not part of the actual ablution as it is not mentioned in ayah (5:6). See Shaikh Al-'Abbaad's comments on page 159.

Widthwise, the face is from the right ear to the left ear. Are the ears themselves included in the face or not?

The scholars have differed about this. Imaam Ahmad held that the ears were part of the head based on the fact that whoever wipes over his head also wipes his ears along with the head without taking new water.

At any rate, the issue of whether or not the ears are part of the face is disputable amongst the scholars. Based on the view that they are not part of the face, the author's statement "up to the extremities of the ears" would mean up to their initial points. It does not mean that it includes the entire ears, i.e. they are not part of the face.

Washing the Hands up to the Elbows: "Up to the elbows" means including the elbows. The term "up to" means "along with." So the elbows should also be washed. In fact you should wash all the way up to your upper arm to ensure that you have washed your elbow. What is necessary to fulfill an obligation becomes itself obligatory.

Washing up to the upper arm is obligatory in order to confirm that the elbows have been washed. The reason for this is because the elbow is considered part of the hand with respect to ablution. The word "hand" has numerous meanings. The term "hand" is used to refer to the palms. It is also used to refer to the forearms. It is also used to refer to the entire hand from the tips of the fingers to the armpit. However, the word "hand" here (in terms of ablution) means from the fingertips up to and including the elbows.

Wiping the Entire Head: How many times should the head be wiped? The response is that it should be wiped once - the entire head. This is the correct view. Therefore, those who ascribe themselves to the *madh-hab* of Imaam Ash-Shaafi'ee or the *madh-hab* of Imaam Abu Haneefah and so on who believe that one is not required to wipe the entire head must redo their ablution. We will mention the cause of the differing which is based on the *ayah* later. We must turn back to the explanation

of Allaah's Messenger ﷺ in order to find out the manner of wiping the head.

As for what some of those who ascribe themselves to the *madh-hab* of Imaam Ash-Shaafi'ee do, which is that one takes water on his fingertips and does like this, i.e. with the tip of his hand, and repeats this act three times, then no. This is wrong. In fact, in some of their subsidiary issues there can be found the opinion that it is permissible even if he just wipes some hairs, i.e. just one hair!! They base this on the claim that the letter "*baa*" in the *ayah* refers to a portion and not the whole. What kind of interpretation is this after we have received the explanation of Allaah's Messenger?!

The Messenger of Allaah is more knowledgeable of the Arabic language than you, and he ﷺ clarified the manner of wiping the head, which is to place your hands at the front of the head and slide them back to the nape of the neck, then to return them back to the point from where you started. Regardless of whether you consider this one time or two times, the scholars understand this to be one time based on the fact that you did not lift your hands up whilst wiping.

You slid your hands backward then returned them back to the front. If you would have learned it this way, then done it in this manner you would probably consider it to be two times. However, according to the manner that the Prophet ﷺ did it, which was that he did not lift up his hands upon reaching the nape of the neck, it is considered one time. So wipe your head once – this is what is obligatory.

Which includes the Ears: We alluded towards this issue previously. We can derive from the statement of the Prophet ﷺ: **"The ears are part of the head"** that the ears are part of the head and not the face. The foundation, or shall I say, the correct view, is that one should not grasp new water when washing them. Rather, he should wipe his ears with the same water he used to wipe his head, thus washing them as part of the head.

In spite of this, it is authentically reported that 'Abdullaah bin 'Umar رضي الله عنه would take new water to wash his ears. At times he would try to conceal this from some of the people because he felt that it was in opposition to what the majority of the Companions were upon. The majority of the Companions understood that the Messenger's ﷺ statement: **"The ears are part of the head"** meant that one should not take a new handful of water (when washing the ears). Rather, after one is finished wiping his head, he should wipe the inside and outside of his ears with the excess water in his hands left over after wiping his head, and not take a new handful of water.

Washing the Feet up to the Ankles: What was stated previously concerning the elbows can also be applied here to the ankles. Washing the ankles is obligatory. As a matter of fact, you should wash all the way up to the shin – i.e. the initial part of the shin – so as to ensure that you have washed your ankles. Every foot has two ankles – an inner one and an outer one. They both must be washed (on each foot). The ankles are the two bones that stick out of the foot at the lower part of the shin.

***Muwaalaat*:** One of the requirements of ablution is that each limb should be washed in consecutive order, i.e. there should be no long break in between the washing of each limb. A long break is determined by the people's customs. The proof for this is Allaah's statement:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُؤُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ﴾

"O you who believe, when you get up to pray, wash your faces and your hands up to the elbows. Wipe your heads (with water), and (wash) your feet up to the ankles." [Surah Al-Maa'idah: 6]



وَالدَّلِيلُ قَوْلُهُ تَعَالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُؤُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ)

The proof for this is Allaah's saying: **"O you who believe! When you get up to pray, wash your faces and your hands up to the elbows. Wipe your heads (with water), and (wash) your feet up to the ankles."** [Surah Al-Maa'idah: 6]

~~ the explanation ~~

"When you get up to pray" means when you intend to perform the prayer. **"Wash your faces and your hands up to the elbows"** means: including the elbows.

"Wipe your heads": This verse contains the letter *"baa"* which the scholars of Fiqh have differed on. Does it refer to a conjunction (of the word hands with the word head)? Does it indicate a portion (as opposed to a whole). Or is it just an extra letter? What is the meaning of the letter *"baa"* here?

Those who understood this *"baa"* to indicate a portion have said that it is sufficient to wipe the head, however they differed on whether this "portion" refers to half of the head, a quarter of it, or just some hairs?

This differing should come to an end once you discover the Prophet's ﷺ clarification of it, at which point you will say that it does not refer to a portion but rather to a conjunction, the conjunction of the hands with the head.

Allaah's statement **"And (wash) your feet up to the ankles"** can be recited two ways. One with the word pronounced *"arjulakum"* (your feet) using the vowel "a" thus meaning "wash your feet", and one with the word pronounced *"arjulikum"* (your feet) using the vowel "i" thus meaning "wipe your feet."

When should the feet be wiped? This applies to when you are wearing shoes or socks. The second recitation only applies if a person is wearing shoes or socks. In any other circumstance, one is required to wash the feet up to an including the ankles.

Concerning the part of the *ayah*: "**Wash your faces**" – from where did we derive that rinsing the mouth and inhaling water in the nose is part of washing the face? It is from the Sunnah. The Sunnah here is considered a clarifier. The Sunnah has clarified what the face is and the manner of washing the face – i.e. that washing the face includes rinsing the mouth and inhaling water in the nose.

The Sunnah has also clarified that the elbows and ankles fall under the washing of the feet and hands. This is since the Prophet ﷺ would circulate water upon his elbows to the point that he would reach his upper arm. The Sunnah clarifies and explains the Qur'aan. With regard to the head – as we mentioned previously – the Sunnah has clarified the meaning of the letter "*baa*" in the *ayah* and explained that wiping the head is to be done once and include the ears.

وَدَلِيلُ التَّرْتِيبِ حَدِيثُ: (ابْدَءُوا بِمَا بَدَأَ الله بِهِ)

The proof for maintaining the same sequential order (mentioned in the *ayah*) is the hadeeth: **"Begin with what Allaah began with."**

~~ the explanation ~~

This hadeeth has been reported in notification form as well as in command form. **"Begin with what Allaah began with."** When the Prophet ﷺ came out in front of the hill of Safaa and began ascending it, he said: **"Begin with what Allaah began with."** So this was a command as he was ascending.

On another occasion, he told his Companions: **"We begin with what Allaah began with."** It was reported like this and like that. At any rate, this shows a very deep conclusion derived by Imaam Muhammad bin 'Abdil-Wahhaab, may Allaah have mercy on him, such that he extracted the rule of sequential order from it. So it is as if he is saying: "If the Prophet ﷺ derived the point of sequential order from Allaah's statement:

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَآئِرِ اللَّهِ ﴾

'Verily, Safaa and Marwah are from the symbols of Allaah' [Surah Al-Baqarah: 158] thus beginning with Safaa and saying **'Begin with what Allaah began with'**, i.e. with Safaa first and not Marwah, then likewise we should follow this sequential order since Allaah started by mentioning washing the face first, then connected all of the remaining body parts to that." So we must abide by this sequential order. This is the basis of the proof that he uses.

وَدَلِيلُ التَّرْتِيبِ حَدِيثُ: (ابْدَءُوا بِمَا بَدَأَ الله بِهِ) وَدَلِيلُ المُوَالاَةِ حَدِيثُ صَاحِبِ اللُّمْعَةِ عَنِ النَّبِيِّ صَلَّى الله عَلَيْهِ وَسَلَّمَ: أَنَّهُ لما رَأى رَجُلاً فِي قَدَمِهِ لمُعَةً قَدْرَ الدِّرْهَمِ لَمْ يُصِبْهَا المَاءُ فَأمَرَهُ بِالإعَادَةِ.

The proof for *Muwaalaat* is the hadeeth of the man who left a spot unwashed. It was reported that one time the Prophet ﷺ saw a man who had left a spot on his foot the size of a *dirham*, which water had not touched (after performing ablution). So he ﷺ ordered him to go back and repeat it.

~~ the explanation ~~

The author reported the meaning of the hadeeth (as opposed to its literal wording), but that is sufficient. It is permissible to report a hadeeth based on its meaning if the meaning fulfills the objective. The

Prophet ﷺ saw a man who had a spot on his foot the size of a nail that water hadn't touched, so he ﷺ ordered him to redo his ablution.

وَوَاجِبُهُ التَّسْمِيَةُ مَعَ الذِّكْرِ.

Its requirement is mentioning Allaah's Name on the condition that one remembers to do it.

~~ the explanation ~~

The requirement of ablution is that you mention Allaah's Name if you remember to do so. The authenticity of the *ahaadeeth* reported concerning this rule are not free from criticism, however collectively they support one another and so therefore mentioning Allaah's Name (during ablution) is a required obligation.

This is the personal view of the author. However, according to a majority of the scholars, it is recommended and not obligatory: The author also makes it a condition that one remembers to do it. So if a person forgets and doesn't mention Allaah's Name when performing ablution, there is nothing upon him. This means that this obligation does not possess that level of strength, and Allaah knows best.

وَنَوَاقِضُهُ ثَمَانِيَةٌ: الخَارِجُ مِنَ السَّبِيلَيْنِ، وَالخَارِجُ الفَاحِشُ النَّجِسُ مِنَ الجَسَدِ، وَزَوَالُ العَقْلِ، وَمَسُّ المَرْأَةِ بِشَهْوَةٍ، وَمَسُّ الفَرْجِ بِاليَدِ قُبُلاً كَانَ أَوْ دُبُراً، وَأَكْلُ لَحْمِ الجَزُورِ، وَتَغْسِيلُ المَيِّتِ، وَالرِّدَّةُ عَنِ الإِسْلامِ أَعَاذَنَا اللهُ مِنْ ذَلِكَ.

The things that nullify the ablution are eight: (1) Whatever comes out from the two private parts; (2) Any foul impure

substance that comes out from the body; (3) Loss of consciousness; (4) Touching a woman with sexual desire; (5) Touching one's private part with the hand, whether the front or rear; (6) Eating the meat of camels; (7) Bathing a deceased person; and (8) Apostatizing from Islaam, may Allaah protect us from that!

~~ the explanation ~~

Whatever comes out from the two private parts: Anything that comes out from the two private parts whether normal discharge or abnormal discharge, such as a pebble or a worm, invalidates one's ablution. As for normal discharge such as urine and feces, there is a unanimous consensus amongst the scholars that these nullify one's ablution. Anything beyond that is considered an abnormal discharge even though the scholars differed on them.

A foul impure substance that comes out from the body: This refers to things such as blood, pus, vomit and regurgitation. Based on the most established view in the *madh-hab* of Imaam Ahmad, if these things come out of one's body, they nullify his ablution. According to a second view attributed to his *madh-hab*, anything that comes out of the body, with the exception of the two private parts, does not nullify one's ablution, regardless if the emission is big or small.

As for this (first) report (mentioned by the author), the reference point for determining if the substance is foul is the people's customs. So it refers to what is considered foul according to the people, or whatever is considered very foul, since people differ on this. Whatever you cannot find a defined classification for in the Religion, its reference point becomes the people's customs.

Regardless, this (first) report is weaker. The stronger and more favorable report is the one which states that one's ablution is not annulled by the emission of substances from the body apart from the

private parts, due to there being no explicit authentic proof to support it. The students of knowledge differentiate between authentic and explicit. A proof may be authentic but not necessarily explicit. In regard to this issue, the proof is not explicit, so it leaves a possibility open (for another conclusion on the issue).

One of the proofs used in this regard is the hadeeth in which the Prophet ﷺ vomited and then performed ablution. Nosebleeds and blood that emits from the body has also been deduced based on this, as well as regurgitating, which is a lesser form of vomiting. It is the release of a substance that comes out from the throat but which hasn't yet reached the stomach. They deduced this from the fact that he ﷺ vomited.

Is the hadeeth about vomiting explicit - if we first confirm that it is authentic? Does it explicitly state that the ablution is nullified? Does the Prophet's ﷺ mere act of performing ablution without commanding it prove that ablution is obligatory or does it prove that it is prescribed? In general, it proves that it is prescribed. So therefore, the hadeeth is not explicit. This is what we mean when we say: There cannot be found an explicit proof.

Rather, what was well-known amongst the Companions was that blood would discharge from their bodies on many occasions, such as when they were wounded whilst fighting in Jihaad. And it was as if one of them had his cut squeezed or his sore pressed and so blood or puss would flow out of his body. But regardless, they would pray under these circumstances and not perform (a new) ablution.

So it was not known that they would perform a new ablution when something discharged from their bodies regardless of whether it was a lot or a little. This is the reason why the second report, or opinion, is stronger and more favorable, and Allaah knows best. Both of these opinions have been reported in this same (Hanbalee) *madh-hab*, but in order to determine which of the two is stronger, we should look to what we just explained previously.

Loss of Consciousness: I do not know of any difference of opinion amongst the scholars in this regard.

Touching a Woman with Sexual Desire: The issue of touching a woman is another point the scholars have differed on. The scholars have differed on this issue into three opinions:

The First Opinion: Touching a woman nullifies one's ablution under all circumstances, even if it is not done with sexual desire. So it includes all types of touching. This is the view held by Imaam Ash-Shaafi'ee.

The Second Opinion: Is the one stated by the author, which is that it nullifies the ablution if done with sexual desire.

The Third Opinion: Touching a woman does not nullify one's ablution in any circumstance. Rather, the only thing that nullifies one's ablution is actual sexual intercourse. This is what cancels out ablution and makes *ghusl* mandatory. This is the opinion of Ibn 'Abbaas ﷺ. When people would disagree with him on this matter, he would put his fingers in his ears and say: "It only means sexual intercourse." Allaah says:

﴿ أَوْ لاَمَسْتُمُ النِّسَاء ﴾

"Or you have been in contact with women." [Surah Al-Maa'idah: 6]

Regardless if you read the *ayah* as *"laamastum"* or *"lamastum"*, the Interpreter of the Qur'aan, 'Abdullaah bin 'Abbaas has interpreted the meaning of **"contact"** here as sexual intercourse. As for all other types of contact besides sexual intercourse, they do not nullify one's ablution. This is the third opinion, which is the view of the scholars of Hadeeth and the one that we incline towards, if Allaah wills, and Allaah knows best.

Eating the Meat of Camels: This is another issue which the scholars have differed on. None of the four Imaams held this view except for Imaam Ahmad, may Allaah have mercy on him. As for Imaam Ash-Shaafi'ee, who was eager to follow the Sunnah, due to his intense zeal for it, he would tell his student, Imaam Ahmad bin Hanbal: "My brother! You are more knowledgeable than us concerning the Hadeeth. So if a hadeeth reaches you, then teach us it."

So he sought from him to teach him and inform him of the authenticity of a hadeeth. This was since Imaam Ahmad was known for his devotion to collecting Hadeeth. What proves this point is the great book of his, the tremendous encyclopedia, *Musnad-ul-Imaam Ahmad.* On the other hand, Imaam Ash-Shaafi'ee was more into extracting proofs from the Hadeeth and more dedicated to the understanding (Fiqh) of the Hadeeth. So this is why he would request Imaam Ahmad to inform him of what narrations he deemed authentic.

Therefore, when this hadeeth reached him: **"Whoever eats the meat of a camel should perform ablution"**, Imaam Ash-Shaafi'ee said: "If it is authentic, I hold it to be my opinion." This means that even though the hadeeth reached him, he did not deem it to be authentic. This is one of the causes for the differing between the Fiqh scholars on subsidiary issues, as stated by Imaam Ibn Taimiyyah in his book: *"Raf'-ul-Malaam 'an-il-A'immat-il-A'laam"* (Removing Blame from the Noble Imaams).

One of the reasons why scholars differed with each other on issues was that a hadeeth would reach one of them, such as this hadeeth with respect to Imaam Ash-Shaafi'ee, but he would not consider it authentic. So he would go on living the rest of his life not considering this hadeeth authentic. The mere fact that a hadeeth is conveyed to you is not enough. It has to be conveyed to you and also declared authentic and reliable to you. It is only when these (two things) are met that one can act on it.

Imaam Ash-Shaafi'ee, may Allaah have mercy on him, passed away whilst never deeming the hadeeth authentic. However, it was declared

authentic later on by major scholars of his school of thought (*madh-hab*) such as Imaam Al-Bayhaqee who said: "It is authentic according to us and we base our opinion on it."

So therefore, this is also the view of Imaam Ash-Shaafi'ee, based on the principle that he himself established when he said: "If the hadeeth is authentic, then that is my *madh-hab* (view)" and "If my opinion contradicts the statement of Allaah's Messenger, throw my opinion against the wall." This is what Imaam Ash-Shaafi'ee used to say. Similar statements would be made before him by Imaam Abu Haneefah whose followers today are considered the strictest of people in their fanatical attachment to the opinions of men. The four Imaams are free from these fantical supporters and blind-followers who give precedence to their views and *madh-hab* over the Sunnah of Allaah's Messenger ﷺ.

As a matter of fact, Abu Haneefah was the most severe in this regard for he would say: "It is Haraam (unlawful) for someone to blind-follow us and not know from where we derived that." Based on this report, Ibn 'Abdil-Barr and the author of *Haashiyah Ibn 'Aabideen* conveyed Imaam Abu Haneefah's prohibition of blind-following until one knows from where he derived this view.

In spite of this, some people still cling fanatically onto certain views attributed to his *madh-hab* even though they were not from his opinions. But just because of the mere ascription of these views to his *madh-hab*, they cling onto them. So they believe that these views can be placed over authentic *ahaadeeth*. One of these fanatics said: "If a hundred hadeeth were conveyed to me that contradict the (Hanafee) *madh-hab*, I would give precedence to the *madh-hab*!" How terrible is this statement!! This statement resembles those made by the proponents of man-made laws who give precedence to the opinions of men in matters of constitutional law even though they are aware of the validity of the religious proofs.

Such people are not following the Sunnah of Allaah's Messenger ﷺ. Whoever's fanaticism takes him to these levels should read Allaah's statement so that perhaps he may repent:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾

"But no by your Lord, they can have no Faith, until they make you (O Muhammad) the judge in all disputes between them, and find in themselves no resistance against your decisions, and accept them with (full) submission." [Surah An-Nisaa: 65]

A Muslim is required to submit to the Messenger of Allaah ﷺ in order to validate his claim that he believes in the Messenger of Allaah ﷺ.

The point is that Imaam Ash-Shaafi'ee made basing his opinion on this hadeeth dependent upon its authenticity. And he did not deem it to be authentic. However, it was deemed authentic after him. Today, we consider this hadeeth authentic, so therefore we have to base our opinion on it. And if in the past, you had studied the issues of Fiqh upon the *madh-hab* of Imaam Ash-Shaafi'ee, you have now come to learn what his *madh-hab* is. And this view (of performing ablution due to eating camel meat) is in accordance to his *madh-hab*.

Washing the Body of the Deceased: Another issue the scholars have differed on is washing the body of a deceased person. According to the correct opinion, this does not nullify one's ablution nor does it make *ghusl* mandatory. The hadeeth that states: **"Whoever washes (the body of) a deceased person must bathe himself (*ghusl*), and whoever carries him must perform ablution"** is a weak hadeeth. Imaam Ahmad himself declared it weak even though others may deem it to be sound (*hasan*).

If we wanted to combine between all these views and create parity, we would say that performing ablution (due to washing a deceased

person's body) is recommended. This is the most that can be said on this issue. As for saying that it is obligatory for one to renew his ablution, then no. It is not obligatory for someone who carries the body of a deceased person to perform ablution again.

This (above) narration is outweighed, and that which outweighs it in terms of preferability and acceptability is the other narration on the issue, i.e. that of the *madh-hab*, and Allaah knows best.

Apostatizing from Islaam: I do not know of any difference of opinion concerning this, and Allaah knows best.

الشَّرْطُ الخَامِسُ: إزَالَةُ النَّجَاسَةِ مِنْ ثَلاثٍ: مِنَ البَدَنِ، وَالثَّوْبِ، وَالبُقْعَةِ، وَالدَّلِيلُ قَوْلُهُ تَعَالى: (وَثِيَابَكَ فَطَهِّرْ)

The Fifth Condition – Removing Filth: This requires removing it from three things: From one's body, from one's garments and from the prayer area. The proof for this is Allaah's saying: **"And purify your garments."** [Surah Al-Muddathir: 4]

~~ the explanation ~~

Impurities are to be removed from three things - from the body, the garment, and the place where one prays. The proof for this is Allaah's saying:

﴿ وَثِيَابَكَ فَطَهِّرْ ﴾

"And purify your garments." [Surah Al-Muddathir: 4]

Even though this proof, according to the interpretation previously mentioned by the author, refers here to actions, i.e. "Purify your

deeds", purification in these (three) areas are unanimously agreed upon, and the proofs for this are many.

One time the Prophet ﷺ prayed with his sandals on, but then removed them while in prayer. So the Companions removed their shoes as well. When the Prophet ﷺ finished praying, he asked them: **"Why did you take off your sandals?"** The Companions replied: "We saw that you removed your sandals so we removed our sandals." The Messenger of Allaah ﷺ said: **"As for me, Jibraa'eel came to me and informed me that there was some filth under my sandal."** So therefore, cleansing impurities from your garments, your body and your prayer area is a condition for the validity of prayer, there being no doubt about this.

However, there is another understanding derived from this hadeeth. If someone prays in a garment that he believes to be in a pure state, then comes to realize while in prayer that his headpiece, for example, is not clean, what should he do? The *ghutrah* is that which is placed on the head.

The answer is that he should toss it away and complete his prayer. He does not need to start it over again. However, if he is not able to remove the garment that is impure, what should he do? The answer is that he should cut off his prayer. If he has the ability to remove the garment that is impure, such as his headpiece, his skullcap, or his shawl, this does not invalidate his prayer. He should throw down this (impure) garment and continue praying. From where did we derive this? When the Prophet ﷺ was informed that there was an impurity underneath his sandals, he removed his shoes and continued praying. He did not cut off his prayer because his prayer was still valid.

So based on this, if you were to finish praying and only after coming out of prayer you realize that your garment is impure, do you have to redo your prayer? No, but you should cleanse it for future use.



الشَّرْطُ السَّادِسُ: سَتْرُ العَوْرَةِ. أجْمَعَ أهْلُ العِلمِ عَلى فَسَادِ صَلاَةِ مَنْ صَلَّى عُرْيَاناً وَهُوَ يَقْدِرُ، وَحَدُّ عَوْرَةِ الرَّجُلِ مِنَ السُّرَّةِ إلى الرُّكْبَةِ، وَالأَمَةُ كَذَلِكَ، وَالحُرَّةُ كُلُّهَا عَوْرَةٌ إلاَّ وَجْهُهَا، وَالدَّلِيلُ قَوْلُهُ تَعَالى: (يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ) أيْ: عِنْدَ كُلِّ صَلاَةٍ.

The Sixth Condition – Covering the '*Awrah*: The people of knowledge have unanimously agreed that the prayer of one who prays naked while having the ability (to clothe himself) is invalid. The boundaries of the '*awrah* for a man are from his navel to his knees, and the same for a female slave. As for a free woman, all of her body is '*awrah* except for her face. The proof for this is Allaah's saying: **"O Children of Aadam, take your adornment (by covering yourselves with clean clothes) in every masjid"** [Surah Al-A'raaf: 31] Meaning: During every prayer.

~~ the explanation ~~

The scholars have unanimously agreed that the prayer of one who prays nude while having the ability to cover himself is invalid. My statement: "while having the ability" refers to one who lacks both purifiers. So if a person cannot find either dirt or water, he should pray according to the extent of his condition.

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

"So fear Allaah as much as you are able to." [Surah At-Taghaabun: 16]

The boundaries of a man's '*awrah* are from his navel to his knees. The scholars of Fiqh have scrutinized further saying: "Are the navel and the knees included in the '*awrah* or not or are they just boundary points that mark the difference between what is '*awrah* and what is

not?" The most cautious approach is to also cover the navel and the knees even if some scholars hold that they are not part of the *'awrah*. That which is necessary for the completion of an obligation becomes itself obligatory. The covering of what comes after them cannot be achieved unless these two areas (navel and knees) are covered.

A slave girl is the same, i.e. like a man. As for a free woman – all of her body is *'awrah* except for her face. This is according to the author, however, the correct view is "except the face and hands." When a woman is in prayer, her whole body is *'awrah* except for her hands and her face. She is not obligated to cover her hands and face in prayer as long as she doesn't fear that a male-stranger will look at her. So she should cover her face, and likewise a woman in the state of Ihraam should cover her face, if she fears that *fitnah* (i.e. trials/temptations) on her part will befall others or she fears that she will be subject to *fitnah*.

In these situations, she is obligated to cover her face. This is notwithstanding the difference of opinion that exists amongst the scholars on whether or not a woman's face is *'awrah*. This refers to outside of prayer. In any case, it is required to cover it whether you are convinced that the face is *'awrah* or you are not convinced, but yet agree that the face is an area of temptation (*fitnah*). So the face must be covered in order to repel this *fitnah* regardless of whether you call it *'awrah* or not. The difference is only in wording.

Allaah's saying: **"O Children of Aadam, take your adornment in every masjid"**, means: "in every prayer." They say that this is from the perspective of: "Referring to a place but intending a state of being." The masjid is the place for prayer and the prayer is what is done in the masjid. So **"take your adornment in every masjid"**, refers to every prayer since the foundation and most common scenario is that the prayer is performed in the *masaajid*. What is meant by **"adornment"** here is that which conceals the *'awrah*. As for whatever is beyond that, then it is extra.

الشَّرْطُ السَّابِعُ: دُخُولُ الوَقْتِ. وَالدَّلِيلُ مِنَ السُّنَّةِ حَدِيثُ جِبْرِيلَ - عَلَيْهِ السَّلامُ أَنَّهُ أَمَّ النَّبِي - صَلَّى الله عَلَيْهِ وَسَلَّمَ فِي أَوَّلِ الوَقْتِ وَفِي آخِرِهِ، فَقَالَ: (يَا مُحَمَّدُ الصَّلاةُ بَيْنَ هَذَيْنِ الوَقْتَيْنِ)

The Seventh Condition – Arrival of the Proper Time: The proof for this from the Sunnah is the hadeeth of Jibreel, peace be on him, when he lead the Prophet in prayer during its initial time and then during its last part, saying to him afterward: **"O Muhammad, the prayer is between these two times."**

~~ the explanation ~~

This means that he knows with full certainty that the time for prayer has come in either because he witnessed it or because someone reliable has informed him. The proof for this from the Sunnah is the hadeeth of Jibreel, peace be upon him, in which he led the Prophet ﷺ in prayer at both the starting and ending times of prayer and said: **"O Muhammad, the prayer is between these two times."**

This shows the religion's great concern for the prayer. When Allaah obligated the prayer on the Prophet ﷺ on the night of Israa wal-Mi'raaj and the Prophet ﷺ came back down to earth, He sent Jibreel to him to teach him how to pray, the times of prayer, when to pray silently and when to pray audibly and so on and so forth. This great concern proves, as we mentioned before, that the prayer is the foundation of Islaam. Unfortunately, many people take the prayer lightly even though they claim to have Faith. So this is a claim that falls on deaf ears.



وَقَوْلُهُ تَعَالى: (إِنَّ الصَّلاَةَ كَانَتْ عَلَى المُؤْمِنِينَ كِتَاباً مَوْقُوتًا) أيْ: مَفْرُوضًا فِي الأوْقَاتِ.

And Allaah's statement: **"Verily, the prayer is enjoined on the believers at fixed times."** [Surah An-Nisaa: 103] Meaning: Obligated at set times.

~~ the explanation ~~

Allaah's statement:

﴿ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴾

"Verily, the prayer is enjoined on the believers at fixed times" [Surah An-Nisaa: 103] means that the prayers are obligatory in their respective times. Allaah did not make the prayer open and unrestricted, rather He confined them to set times. So each prayer must be performed in its proper time.

If someone misses a prayer without a valid reason, and doesn't pray it in its restricted time-frame, should he make up this missed prayer or not? The scholars have differed on this since the time for prayer has passed.

This does not include however one who misses prayer due to sleep or forgetfulness. What is established in the Sunnah is that if someone misses prayer due to sleep or forgetfulness, he may perform the prayer outside of its proper time (i.e. when he remembers or wakes up).

But as for someone who deliberately misses prayer - this is the kind of person whom the scholars have differed on as to whether or not he should make up the prayer since its time-frame has passed. Allaah knows best.

At any rate, the students of knowledge should inform the Muslim general public about the importance of prayer in Islaam. Many of the Muslims who ascribe themselves to Islaam ignorantly are not aware of the status of the prayer in Islaam. They take it very lightly and treat it as something trivial. It could be that they are falling into disbelief by belittling and abandoning the prayer for so many years. This is with respect to someone who abandons the prayer but yet doesn't deny its obligation. It is the environment that he lives in that adversely affects him. So he is lazy and heedless and as a result leaves off praying for years, meaning he completely shuns and avoids it.

As for one who denies the fact that it is obligatory, he has committed disbelief due to his denial. Even if he prays in order to be sociable and polite, and says: "What can we do to fit in so long as we're with them? We'll pray but it doesn't mean anything." A person who says this is still a disbeliever even though he is praying.

وَدَلِيلُ الأَوْقَاتِ قَوْلُهُ تَعَالَى: (أَقِمِ الصَّلاَةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا)

The proof that the prayers are to be done at set times is Allaah's saying: **"Establish the prayer from mid-day till the darkness of the night (i.e. Dhuhr, 'Asr, Maghrib and 'Ishaa), and recite the Qur'aan in the early dawn (i.e. Fajr). Verily, the recitation of the Qur'aan in the early dawn is ever witnessed (by the angels)."** [Surah Al-Israa: 78]

~~ *the explanation* ~~

﴿ أَقِمِ الصَّلاَةَ لِدُلُوكِ الشَّمْسِ ﴾

"Establish the prayer from mid-day." [Surah Al-Israa: 78]

This refers to the inclination of the sun. The inclination of the sun consists of its inclination at the time of sunrise and at the time of sunset. So the Dhuhr, 'Asr, Maghrib and 'Ishaa prayers fall under this time-frame. **"The recitation of the Qur'aan in the early dawn"** refers to the Fajr Prayer. So therefore this *ayah* shows the time-frames for all five of the prayers.

﴿ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴾

"Verily, the recitation of the Qur'aan in the early dawn is ever witnessed (by the angels)." [Surah Al-Israa: 78]

Some scholars use this *ayah* as proof for their claim that the Morning Prayer is the "middle prayer."[5] The difference of opinion on this issue is strong even though the majority of scholars hold that the middle prayer is the 'Asr prayer. However, it is the evidence found in this *ayah* and the fact that the angels who accompany us day and night congregate with each other at two points in the day - during the 'Asr prayer and Fajr prayer - that exacerbates the differing on this issue.

In spite of this, the large amount of evidences and scholars that indicate that the middle prayer is the 'Asr prayer should make a person concerned and apprehensive of opposing them by preferring the view that the middle prayer is the Fajr prayer. And if this is not so, then the difference of opinion on this issue is very strong, and Allaah knows best.

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[5] **Translator's Note:** He is referring to the middle prayer, which Allaah specifically orders us to safeguard, in His saying: **"Guard strictly the prayers, especially the middle prayer. And stand before Allaah with full submission."** [Surah Al-Baqarah: 238]

الشَّرْطُ الثَّامِنُ: اسْتِقْبَالُ القِبْلَةِ، وَالدَّلِيلُ قَوْلُهُ تَعَالى: (قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ المَسْجِدِ الحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ)

The Eighth Condition – Facing the Ka'bah: The proof for this is Allaah's statement: **"Verily, We have seen the turning of your face (O Muhammad) towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that will please you. So turn your face to the direction of Al-Masjid-ul-Haraam. And wherever you may be, turn your faces towards it."** [Surah Al-Baqarah: 144]

~~ *the explanation* ~~

Allaah's statement: "**Verily, We have seen the turning of your face (O Muhammad) towards the heaven**" is directed to the Prophet who would wish to pray towards the Qiblah of Ibraaheem. "**We shall turn you to a Qiblah that will please you**" refers to the Ka'bah.

"**So turn your face to the direction of Al-Masjid-ul-Haraam. And wherever you may be, turn your faces towards it.**" The word *shatar* here means direction. The manner of facing the Qiblah varies. With regard to one who is inside the Al-Masjid-ul-Haraam, he must face the Ka'bah directly with his entire chest lined up with it, not being off any part of it. If he is off target, his prayer is invalid.

As for those outside of the Haram, but still in Makkah, they should strive their best to line up with Al-Masjid-ul-Haraam. They are not required to line up directly with the Ka'bah, but they should try their best to do so through investigating and scrutinizing. And as for those outside of Makkah, like us, what is obligatory on us is only the direction. You are not required to be lined up directly with the Ka'bah or al-Masjid-ul-Haraam when praying.

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

"So fear Allaah as much as you are able." [Surah At-Taghaabun: 16]

As for those who are far away, they are only required to aim towards the direction (of the Ka'bah) and not directly at it. However, one should investigate as much as he can. If there are some devices that can pinpoint the exact direction and he is able to use the information of reliable and experienced individuals, then he may pursue these means. However, it is not obligatory on him to line himself up directly with the Ka'bah.

الشَّرْطُ التَّاسِعُ: النِّيَّةُ. وَمَحَلُّهَا القَلْبُ، وَالتَّلَفُّظُ بِهَا بِدْعَةٌ.

The Ninth Condition – The Intention: Its place is in the heart, and as for vocalizing it, this is an innovation.

~~ the explanation ~~

We mentioned previously that the intention, according to some scholars, is a pillar. So what is the reason for (the author) including it amongst the conditions when we know that the intention is found within the fold and framework of prayer? Why do we consider the intention as being a condition and not a pillar when others have considered it a pillar? What is the basis for this? The basis for this is with respect to the beginning of prayer. This is since at the start of prayer, you make your intention, so the intention precedes the prayer. All of the conditions occur outside of the actual prayer. This is the case with the intention, in terms of its initial occurrence, since it takes place outside of the prayer.

However, due to the fact that one is obligated to maintain his intention throughout prayer, the intention also falls within the confines of the

actual prayer itself. This intention remains with you up to the time you finish praying. This is the basis used by the other scholars who regard the intention as being one of the pillars of prayer. So the differing is a matter of wording.

The place for the intention is the heart. Therefore, saying it out loud (with one's tongue) is an innovation. However, the Shaafi'ee scholars hold that saying the intention out loud is recommended. Their latter-day scholars of jurisprudence justify this by saying: "So that the tongue can assist the heart." But where is the proof for this?

The great scholar, Ibn Al-Qayyim, may Allaah have mercy on him and reward him immensely on behalf of us and the students of knowledge, said: "We have been informed about an issue that we never knew about before, which is called the 'Misconception of the Shaafi'ees.' They use Imaam Ash-Shaafi'ee's statement: 'The prayer is not like fasting – one can only commence it (i.e. the payer) through the remembrance of Allaah' but misunderstand what Ash-Shaafi'ee intended by this statement. They think that what is meant by the word 'remembrance' here is that a person should say before praying: 'I intend to pray four *rak'aat* while facing the Qiblah and following this Imaam!' This is what they recite before prayer. So they have interpreted Ash-Shaafi'ee's statement to mean this."

The great scholar, Ibn Al-Qayyim, went on to say: "What Ash-Shaafi'ee meant when he said: 'One can only commence it through the remembrance of Allaah' is the *takbeer*." Fasting does not have any *takbeer* in it. You make your intention then go to sleep. Then you wake up the next day, go about your business and don't eat or drink. Did you commence this by uttering remembrances (of Allaah) with your tongue? Remembrance in the heart is no problem, but as for remembrance on the tongue, this does not occur. But with regards to prayer, you commence it through verbal remembrance (of Allaah), which is by saying: *'Allaahu Akbar.'* This is what he (i.e. Ibn Al-Qayyim) said.

This is an erroneous presumption on the part of these scholars who ascribe themselves to Imaam Ash-Shaafi'ee. They have erred in their understanding of his statement. What was stated above is what he meant by it. This is the basis upon which differing has occurred. So a seeker of knowledge should know this and not recite this sentence before the initial *takbeer* after learning about it today. When one faces the Qiblah, he only needs to say the *takbeer* (i.e. *Allaahu Akbar*).

Look at the difference between saying something is an innovation and saying something is recommended. It's a big difference. The one who says that it is an innovation means that there is no basis for it and that it is not legislated in the Religion. An innovation is an unlegislated action whereas a recommended act (i.e. Sunnah) is a legislated action. So is vocalizing the intention an action that is legislated in the Religion? The answer is no, according to the students of knowledge, unless we are talking about Hajj and 'Umrah. As for ablution, fasting and praying, nothing has been reported in this regard. So verbalizing the intention (in these acts) is an innovation.

وَالدَّلِيلُ حَدِيثُ: (إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ إمْرِئٍ مَا نَوَى)

The proof for this is the hadeeth: **"Verily actions are only based on intentions, and indeed every man shall only have what he intended."**

~~ the explanation ~~

This is a tremendous hadeeth. The scholars differ over whether the intention is one of the pillars or conditions of prayer. We discussed previously the grounds used by the scholars of both sides to come up with each of their views. And we stated that the differing is in wording and that it is not a fundamental issue.

This means that the intention is definitely required in prayer regardless of whether we consider it a condition due to it being the first thing done outside of the actual prayer or we consider it a pillar due to the fact that it remains constant throughout the prayer to the point that if we were to intend to cut off the prayer during the actual act, the prayer would be rendered invalid.

So the intention must be maintained continuously throughout the prayer. It is based on this that the intention is regarded as one of the pillars of prayer. The intention, according to the scholars of Jurisprudence, has a set meaning whereas according to the scholars of Hadeeth, Etiquettes and Creed it has another meaning.

According to the scholars of jurisprudence, the intention means: "Aiming to do an action" or the "Desire directed towards doing an action." This desire which determines what action a person will do distinguishes between what act is obligatory and what act is recommended. For example, when you pray Dhuhr or when you pray two *rak'aat* (Sunnah) before or after Dhuhr or when you pray 'Asr – you distinguish between all of these acts through your intention. **"Verily, actions are only based on intentions. And indeed every man shall only have what he intended."**

This aim that directs you to do this action, which distinguishes between what is obligatory and what is recommended, and designates the type of action that will be performed – or this desire that directs you – is called "the intention" according to the scholars of Jurisprudence. The hadeeth (above) includes both this and that.

As for the scholars of Hadeeth, Etiquettes and Creed, what is meant by the word intention is "sincerity", i.e. desiring Allaah's Face and seeking His Contentment through the action.

The Prophet's ﷺ statement: **"Verily, actions are only based on intentions"** includes both this and that. This is why this hadeeth is

considered one of his comprehensive and wise statements since he gathered all of these meanings (in one statement).

Furthermore, this hadeeth: **"Verily, actions are only based on intentions"**, which the author uses to prove that the intention is a condition by saying: "The proof for this is the hadeeth: **'Verily, actions are only based on intentions, and indeed every man shall have what he intended.'"**

Some scholars stated: "This hadeeth falls under thirty topics even to the point that Imaam Ash-Shaafi'ee said: "It falls under seventy topics." This is the bounty of Allaah which He gives to whom He wills. Whoever Allaah grants success and the capacity to understand the Religion is the one who is able to place this hadeeth into all of these numerous topics. Other scholars said that it is one third of knowledge. Adh-Dhahabee addressed this statement saying: "This is because the actions earned by a person can either be done through speech, the heart or the limbs. So a servant earns his actions by three things: the heart, the tongue and the limbs. Since the place for the intention is the heart, it is considered one third."

Furthermore, the action a person earns by way of his tongue and limbs cannot be achieved without the intention, whereas with the intention, you can conduct a good deed solely based on it without having to use the limbs or the tongue. This is derived from the noble hadeeth: **"The intention of the servant (of Allaah) is better than his action."**

A person may perform a deed, but not do it out of sincerity, so his deed is not accepted. And he may say something or recite (the Qur'aan) a lot but not sincerely, and so as a result, his speech, recitation, and remembrance (of Allaah) are unaccepted and unrewarded.

Contrary to this, the intention is unique and independent. So it is considered a good deed in and of itself without you having to make any effort with your limbs or tongue. An example of this is when a

person becomes determined to donate a specific amount of money but cannot do it for some reason. Or he becomes resolute on making Jihaad in the Cause of Allaah but is prevented due to an obstacle. In these cases, the person has become resolved to do a good deed but is prevented due to some factor. He will be rewarded for having this intention because whoever intends to do a good deed but doesn't do it, it is recorded for him as one good deed even though he has not performed any physical action whether by speech or action.

So therefore, the intention is unique and independent. It is considered an independent action for which a person gets rewarded without him having to do anything. This explains how a righteous intention is a third. It is better than a third: **"Verily, actions are only based on intentions."** The word **"only"** denotes a limitation and restriction. It means: The validity of actions is based only on their intentions. In one wording of the narration, it states: "**intention**" in singular form. It being reported in plural form **"intentions"** is with respect to the numerous amounts of actions.

Whether the hadeeth **"Verily, actions are only based on intentions"** is understood according to its first usage as defined by the scholars of Jurisprudence or according to its second usage, the meaning is correct. The validity of an action is only dependent upon the intention. Without a good intention, the action is unacceptable. If a person has a valid intention and performs a good deed with this valid intention, his action is valid. And if he performs a deed with a bad intention, his deed is invalid. **"Verily, actions are only based on intentions."** This is why many authors commenced their books with this hadeeth. It is a great and blessed hadeeth and an example of the Prophet's ﷺ comprehensive statements.



♦ THE PILLARS OF THE PRAYER ♦

وَأَرْكَانُ الصَّلاَةِ أَرْبَعَةَ عَشَرَ: الْقِيَامُ مَعَ الْقُدْرَةِ، وَتَكْبِيرُ الإِحْرَامِ، وَقِرَاءَةُ الْفَاتِحَةِ، وَالرُّكُوعُ، وَالرَّفْعُ مِنْهُ، وَالسُّجُودُ عَلَى الأَعْضَاءِ السَّبْعَةِ، وَالاعْتِدَالُ مِنْهُ، وَالجِلْسَةُ بَيْنَ السَّجْدَتَيْنِ، وَالطُّمَأْنِينَةُ فِي جَمِيعِ الأَرْكَانِ، وَالتَّرْتِيبُ، وَالتَّشَهُّدُ الأَخِيرُ، وَالجُلُوسُ لَهُ، وَالصَّلاَةُ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَالتَّسْلِيمَتَانِ.

The pillars of the prayer are fourteen: (1) Standing, if one has the ability to do so; (2) The Opening *Takbeer*; (3) Reciting Surah Al-Faatihah; (4) Bowing; (5) Rising from Bowing; (6) Prostrating on all Seven Limbs; (7) Erecting oneself from it; (8) Sitting between the two prostrations; (9) Remaining Tranquil (i.e. not rushing) during all of these Pillars; (10) Maintaining the Sequential Order; (11) the Final *Tashahhud*; (12) Sitting for it; (13) Sending *Salaat* on the Prophet; and (14) the (final) two *Tasleems*.

~~ *the explanation* ~~

Standing: The one who is incapacitated should pray whichever way is easiest for him whether sitting or lying down. If his condition is such that he cannot move but yet he still has control of his senses such that the acts of the prayer proceed in accordance with what his heart desires, this is the point that determines that his prayer remains in effect. So long as a person has control of his senses, even if he can't move or he can't find anyone to assist him in his movements, he may allow the acts of the prayer to proceed in accordance with his heart.

Since the prayer has such a high place in Islaam and its obligation does not become removed even in times of war where one fears being

killed, to the point that one must perform it in its well-known manner, how can someone abandon it and then claim to be Muslim? Take note of this.

The Opening Takbeer: It is called this because it is the key. The commencement and key of the prayer is the initial *takbeer*. It is through this that a person enters into prayer.

Reciting Surah Al-Faatihah: This applies to everyone - the one leading the prayer (*Imaam*), the one being led in prayer (*ma'moom*) and the one praying alone (*munfarid*) in the same manner, and - according to the most correct opinion - even in the audible prayers.

The *ma'moom* listening to the recitation of the Imaam and remaining attentive to it does not remove the obligation of reciting Surah Al-Faatihah from him according to the most correct opinion of the scholars. This issue is one of differing since the Prophet's ﷺ statement: **"There is no prayer for he who does not recite the opening chapter of the Book"** includes the one leading the prayer, the one being led in prayer and the one praying alone. He ﷺ said: **"There is no prayer for he who does not recite..."** - listening not reciting.

It's true that the one being led in prayer should remain attentive to the recitation of the one leading the prayer. However, the extent in which it takes him to recite Surah Al-Faatihah is exempted from this, whether he recites Al-Faatihah along with the Imaam in succession or he is able to recite it during one of the moments in which the Imaam pauses or he recites it while the Imaam is reciting the (next) surah in any of the opportunities he gets. This is since there is no mention (in the texts) of a specific time for the one being led in prayer to recite Surah Al-Faatihah.

Irregardless, he must recite it since the prayer of one who does not recite Surah Al-Faatihah is invalid whether he is leading the prayer, praying alone or - according to the most correct view stated before - he is being led in prayer and standing behind an Imaam that is reciting

out loud. The strongest proof for this is the *qudsee* hadeeth in which Allaah said: **"I have divided the prayer between Myself and My servant into two halves."** What is meant by **"prayer"** here is Surah Al-Faatihah. Allaah referred to Al-Faatihah as the prayer.

"I have divided the prayer between Myself and My servant into two halves, and My servant will have what he asks for. When the servant says: *'Al-Hamdulillaahi Rabb-il-'Alameen'*, Allaah says: 'My servant has praised Me.' When he says: *'Ar-Rahmaan-ir-Raheem'*, Allaah says: 'My servant has extolled Me.' When he says: *'Maaliki-yawm-id-Deen'*, Allaah says: 'My servant has honored Me.' When he says: *'Iyyaaka Na'bdu wa Iyyaaka Nasta'een'*, Allaah says: 'This is between My servant and Me and My servant will have what he asks for.' And when he says: *'Ihdinaas-Siraat-al-Mustaqeem. Siraat-aladheena an'amta 'alaihim. Ghairil-Maghdoobi 'alaihim wa lad-Daalleen'*, Allaah says: 'This is for My servant and My servant will have what he asks for.'"

Allaah has referred to Surah Al-Faatihah as the **"Prayer"** in this *qudsee* hadeeth. This includes everyone who prays, meaning: Whoever does not recite Al-Faatihah has no prayer. So the hadeeth explains itself and supports itself.

Therefore, a person who prays behind someone – even an Imaam that is reciting out loud – should not leave off reciting Surah Al-Faatihah just because of what he reads in the books of one of the *madh-habs*. If he considers this type of hadeeth to be authentic as well as the second hadeeth: **"There is no prayer for he who does not recite the opening chapter of the Book"** and other narrations concerning Surah Al-Faatihah that bear a similar meaning, it is not permissible for him to turn away from these *ahaadeeth* by claiming that he is following the *madh-hab* of so and so and that this *madh-hab* says it is not obligatory upon the one being led in prayer to recite Al-Faatihah particularly when the Imaam is reciting out loud. This is not a correct stance.

Imaam Maalik, may Allaah have mercy on him, the Imaam of Madeenah and one of the great people to have taught at the Prophet's Masjid during the time of the Taabi'-ut-Taabi'een who would teach in the proximity of the garden would advise his students saying to them: "Every person's statements can either be accepted or rejected except for the inhabitant of this grave" and he pointed to the Prophet's ﷺ grave, which was close to where he was teaching.

This is what it means: It is not befitting for a Muslim - especially a student of knowledge - that comes upon a hadeeth of Allaah's Messenger ﷺ to claim that this hadeeth opposes our *madh-hab,* and then abandons it claiming that he is doing so out of following his *madh-hab*. Following one of the *madh-habs* is not obligatory. There does not exist at all any creature who we are obligated to follow and for whom we will be questioned about following - if we fall short in doing that - except for the Messenger of Allaah, Muhammad ﷺ. Such a person does not exist.

As for the one who says that: "It is an obligation to blindly follow a scholar from amongst them" as the saying goes, using such wording that implies the same understanding of this statement made by the author of *Jawharat-ut-Tawheed,* then such a statement is baseless.

We are not obligated to follow any one of the four *madh-habs*. It is not an obligation. In fact, the most correct view is that it is not even permissible. The term "obligation" is a legal ruling and a legal ruling does not become established except by a proof from the Qur'aan or the Sunnah.

Whoever claims that something is obligatory is required to bring forward the proof for his claim. What is meant by the saying that we are obligated to follow the *madh-hab* of Imaam Maalik?? How could this be when at his time there were three other Muslim Imaams of his caliber? And altogether, these four Imaams were considered the Imaams of the world during the time of the Taabi'-ut-Taabi'een as Ibn Taimiyyah said: "These four are the Imaams of the world during the

time of the Taabi'-ut-Taabi'een. Amongst them was Imaam Maalik in the Hijaaz, Al-Laith bin Sa'ad in Egypt, Ath-Thawree in 'Iraaq, and Al-Awzaa'ee in Shaam." So it is not permissible to blindly follow three of them but as for the fourth, we can?!?!

Where did they get this from? What is the proof for it? For three of them it is not permissible, rather, it is not obligatory. It is not permissible for us to blindly follow Laith or Thawree or Al-Awzaa'ee, but as for Imaam Maalik, we must blindly follow him? Where did such a division come from? Who is the one who made such a thing an obligation? Did some revelation come down saying: "If a person reaches the level of being an Imaam, the ummah is obligated to follow him?" There must be some text similar to this reported. And because there is none, the claim that blind-following one of the four Imaams is a false claim.

I am only using Imaam Maalik as an example here because I used his statement previously. Afterward, I remembered the three other Imaams that were of his caliber. Imaam Abu Haneefah, Ash-Shaafi'ee, Maalik and Ahmad were all Muslim Imaams, but there were others along with them who were just like them. Weren't they more knowledgeable than them? It was said that Laith bin Sa'ad was more knowledgeable than Maalik. The point I'm trying to make is: The only one whom we are obligated to follow and for whom we will be questioned about following is Muhammad ﷺ.

Every Muslim knows and memorizes the three questions that he will be asked in the grave. When a person dies and is buried, he will definitely be asked these three questions: "Who is your Lord?" "What is your Religion?" And "who is your Prophet?" In some wordings of the narration, it states: "What do you say about the man who was sent to you?"

This is in reference to Muhammad ﷺ. One of the questions will not be: "Who is your Imaam? What is your *madh-hab*? What is your way?" No such report has been mentioned. Our Imaam, our example, our

prophet and our guide to Allaah is Muhammad ﷺ. We have no other Imaam. The four Imaams as well as those who were of their caliber and standing would call the people to follow this same Imaam. They did not come with the purpose of calling people to follow them. This is why Imaam Abu Haneefah would say: "It is *Haraam* (unlawful) for anyone to blindly-follow us until they know from where we derived (our opinions)." Several scholars have reported this statement on him, such as Ibn 'Abdil-Barr and Ibn 'Aabideen in his Hanafee notes.

I would like to reiterate to the students of knowledge that the act of following the Messenger of Allaah ﷺ does not fall second to the act of worshipping Allaah. This is since worshipping Allaah is what is meant by "*Laa Ilaaha Illaa Allaah*" whereas following the Messenger of Allaah is what is meant when you say: "*Ash-hadu anna Muhammadan Rasoolullaah.*" These two statements are like one statement – the first part of it is not complete without the second part or the second part without the first. We must understand this point well. In summary, the opening chapter of this Qur'aan is one of the important pillars of the prayer.

Remaining tranquil during all of these pillars: This refers to sitting in a specific manner. Since this sitting is to be done in a specific manner, we can refer to it as "sitting." Here we would like to point out that those who ascribe themselves to the *madh-hab* of Imaam Abu Haneefah do not deem remaining tranquil when erecting oneself from prostration and sitting between the two prostrations as a condition. They consider these two acts as trivial pillars in which tranquility is not a condition.

The actions of the Hanafees indicate this. This is why you will notice them rushing through these two pillars in their prayer. When one of them rises from bowing, before standing completely straight, he goes into prostration. And when he rises from prostration, before straightening himself up, he goes into the second prostration. We say: It is as if they have graduated from the same school. This is wrong.

So when you come to realize that remaining tranquil (in all of the acts of prayer) is a pillar, as you learned from the hadeeth of the man who prayed badly, you will see that there is no difference between bowing and prostrating and between erecting oneself (from bowing) and sitting between the two prostrations. Observing tranquility is a requirement and pillar or a condition for all the pillars of prayer in an equal manner.

If you are a Hanafee and then come to learn the way the Prophet ﷺ prayed, at this point you must leave off being a Hanafee and become a pure Muhammadee, leaving off all ascriptions. Eliminate the ascriptions that exist between you and the Messenger ﷺ. Connect yourself directly to the Messenger of Allaah ﷺ and he will direct you towards Allaah. You will be upon clear knowledge so do not have any doubts about reaching Allaah, Allaah-willing, if you follow the lead of Muhammad, the Messenger of Allaah ﷺ. So leave off the ascriptions that are in between.

The (final) two *Tasleems*: The issue of the two *tasleems* being from the pillars of prayer is not something that is unanimously agreed upon. Some scholars consider it to be only the first *tasleem* whereas the second *tasleem* is just strongly recommended. The proof for this is that it is permitted for a person to rely just on the first *tasleem*. This is one report found in the *madh-hab* (of Imaam Ahmad).

الرُّكْنُ الأوَّلُ القِيَامُ مَعَ القُدْرَةِ، وَالدَّلِيلُ قَوْلُهُ تَعَالى: (حَافِظُوا عَلَى الصَّلَوَاتِ والصَّلاَةِ الوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ)

The First Pillar: Standing if one is able to do so. The proof for this is Allaah's statement: **"Guard strictly the prayers, especially the middle prayer. And stand before Allaah with full submission."** [Surah Al-Baqarah: 238]

~~ the explanation ~~

The point of relevance from this *ayah* is the part that states **"with full submission."** Those who hold that it is obligatory to observe submissiveness in prayer use this phrase (from the *ayah*) as proof. Therefore **"And stand before Allaah with full submission"** means: submissively and tranquilly.

Submissiveness in prayer is the spirit of prayer whether we call it a pillar, a condition, a requirement or one of the important acts of prayer. Submissiveness is one of the most important acts of prayer. A prayer without submissive attentiveness is a dead prayer. One of the things that nullify submissiveness in prayer is constant fidgeting. Fidgeting is one thing whereas moving around for the betterment of the prayer is something entirely different.

People are at two opposite ends with regard to this. There are some who go to extremes in not moving to the point that they become stiff when they enter prayer even if there is an open space on his right and on his left. If you were to try to pull him back, he would not budge. It is as if his legs were cemented to the floor. If you were to try to move (the row) up or back, he would stand rigid and firm. This is wrong. This is extremism. On the opposite end, there are some who continuously move in prayer. He puts one leg up and the other back. He lifts up one leg and stands on the other. Then he lifts that foot and stands on the first - constant fidgeting. This type of fidgeting invalidates the prayer.

The middle course is that you may move around for the advantage of the prayer. If there is an opening on your right, you should cover it, or your neighbor can cover it. It is not permissible to leave openings and gaps in the rows. If there is an opening in the row in front of you, you may move up slowly to cover that opening. All of this is done for the advantage of the prayer. If a row is crooked, you may move forward or backward (in order to straighten the row) for the benefit of the prayer.

These movements that are done for the benefit of the prayer do not spoil the prayer. However, moving around while you know that you are fidgeting, according to what we described previously, invalidates the prayer. As for standing stiff like a statue and not moving, while leaving the rows crooked and with gaps, and not moving to cover an opening in front of you, this is extreme Hanafee zealotry which is not befitting for those who ascribe themselves to the *madh-hab* of Imaam Abu Haneefah.

By doing this, they damage the reputation of this Imaam. The Imaam did not order this ever. Rather, this came about from the latter-day Hanafees. They are the ones who do this and it is not proper. We are required to follow the Sunnah. You are allowed to move to the point that necessity dictates for you to move. But you should not move if there is no need for it. This is the balanced and moderate view.

At any rate, when we study the Fiqh rulings, we should keep all of the *madh-habs* in mind, that is the four *madh-habs* that have been recorded and documented. We know that in present times there exist those who ascribe themselves to these four *madh-habs* – even if it is just one individual. So what is binding upon us is that we advise everyone that ascribes to a specific *madh-hab* to ensure that he knows that he is only studying this specific *madh-hab* to enhance his understanding, to learn, and to lead him towards acting upon the Sunnah. Studying the *madh-habs* is not forbidden. You may study what you wish from the four *madh-habs* or other than them.

In fact, what is most advisable, if you are able to do it, is that you study Fiqh upon all of the four *madh-habs*. This is more preferable so that you don't come out with a quarter of Fiqh. Do not be a quarter of a Faqeeh, but rather be a (complete) Faqeeh. Study all four of the *madh-habs* so that you may become a (true) Faqeeh. As for you limiting yourself to just one specific *madh-hab* and becoming fanatically attached to it, even if we assume that you are a Faqeeh, you are only a quarter of a Faqeeh. So do not settle for being one-fourth. Learn and study.

What will assist you in achieving this is your studying of the Sunnah and looking into the books that explain the Hadeeth, such as *Nail-ul-Awtaar*, *Subul-us-Salaam*, and – even though it is quite extensive – *Fat'h-ul-Baaree*, and also *Nasab-ur-Raayah*. These books will familiarize you with the four *madh-habs* and more. You will have the correct knowledge and in effect you will be showing respect for all of the Muslim Imaams in an equal manner without being extreme towards any specific one amongst them whilst prejudiced against others, which is not permissible. We are obligated to love them all because all of them called to the Sunnah.

الرُّكْنُ الثَّانِي: تَكْبِيرَةُ الإِحْرَامِ، وَالدَّلِيلُ حَدِيثُ: (تَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ)

The Second Pillar: The Opening Takbeer. The proof for this is the hadeeth: **"Its opening is the *takbeer* (saying *Allaahu Akbar*) and its closing is the *tasleem* (saying *As-Salaam 'Alaikum*)."**

~~ the explanation ~~

The view of the majority of the scholars is that one cannot exit from the prayer except by doing the *tasleem* (i.e. saying *as-Salaam 'Alaikum wa Rahmatullah*). There is no substitute for the *tasleem*. As for what you hear and read in some books of the contemporaries about the *madh-habs*, that a person may exit the prayer via any method even if it is not the *tasleem*, such as by committing an act that nullifies his ritual purity, this statement is not sound or correct.

وَبَعْدَهَا الاسْتِفْتَاح - وَهُوَ سُنَّةٌ - قَوْلُ: (سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلاَ إِلَهَ غَيْرُكَ) ومعنى (سبحانك اللهم): أي أنزهك التنزيه اللائق بجلالك. (وبحمدك): أي ثناء عليك. (وتبارك اسمك): أي البركة تنال بذكرك. (وتعالى جدك): أي جلت عظمتك. (ولا إله غيرك): أي لا معبود في الأرض ولا في السماء بحق سواك يا الله.

After this, there occurs the opening supplication, which is optional, and states: "***Subhaanak Allaahumma wa bi-Hamdika. Wa Tabaarakasmuka wa Ta'aala Jadduka. Wa Laa Ilaaha Ghayruka***." [Free from imperfections are You, O Allaah, and all praise is Yours. Blessed is Your Name, Glorified be Your Greatness, and there is no deity worthy of worship besides You]

The meaning of "***Subhaanak Allaahumma***" is: I absolve You from all imperfections in a manner that befits Your majesty. ***"Wa bi-Hamdika"*** i.e. while praising You. ."***Wa Tabaarakasmuka***" i.e. blessing can be attained by mentioning You. "***wa Ta'aala Jadduka***" i.e. Glorified be Your Greatness. "***Wa Laa Ilaaha Ghayruka***" i.e. There is nothing that has the right to be worshipped on earth or in heaven except You, O Allaah.

~~ the explanation ~~

The author, may Allaah have mercy on him, states here that the opening supplication is a recommended act. It is neither a pillar nor a requirement nor a condition of the prayer. Rather it is supererogatory. He then went on to choose one version of the opening supplication, which is the shortest, amplest, and most comprehensive of these supplications from the perspective of praise, veneration and glorification of Allaah. And *it is: "**Subhaanak Allaahumma wa bi-***

Hamdika. Wa Tabaarakasmuka wa Ta'aala Jadduka. Wa Laa Ilaaha Ghayruka."

The great scholar Ibn Al-Qayyim listed a number of opening supplications in his book *Zaad al-Ma'aad.* But he preferred this supplication over the numerous other ones of this nature, some of which are longer. This is due to the fact that this concise supplication contains such praise, veneration and glorification for Allaah the likes of which cannot be found in other supplications. Other supplications consist more of requests and invocations whereas this one consists of (purely) glorification, honoring and exaltation (of Allaah).

The author then takes it upon himself to explain this supplication as well as what comes after it. The meaning of: ***"Subhaanak Allaahumma"*** is: "I absolve You, O Lord, in a manner that befits You, from all imperfections." This is an absolving that befits His majesty, and it is derived from the Qur'aan and the Sunnah. The people are divided in their definitions of absolving Allaah from imperfections. Some people have defined it as negating Allaah's Attributes, which is why the Jahmiyyah and Mu'tazilah have negated all of Allaah's Attributes, claiming that they are removing imperfections from Allaah. The reason for this (according to them) is because if one affirms Attributes for Allaah, this leads to likening Allaah to His creation. So, according to them, freeing Allaah from imperfections can only be achieved by negating His Attributes.

The Ashaa'irah and the Matooridiyyah did the same with respect to the textual Attributes. The textual Attributes are those attributes for which the intellect plays no part in affirming. They are only affirmed by way of narrations and textual proofs. According to the understanding of the Ashaa'irah, affirming these attributes literally goes against removing imperfections from Allaah. So as a result they resorted to *ta'weel* (misinterpretation). They did not negate the Attributes as others did. Rather, they claimed that what was literally stated in these texts was not what Allaah intended. So therefore,

interpreting them with other than their literal meanings is binding based on the claim of removing imperfections from Allaah.

You will notice that everyone who negates or distorts the meaning of Allaah's Attributes claims to be removing imperfections from Allaah by what they do. When the first group negated Allaah's Attributes, they did not intend disrespect for Allaah. Rather, according to their claim, they only intended to remove imperfections from Him. But where is this removal of imperfections? They went astray in this regard. Why did they go astray? Because they looked for guidance in other than Allaah's Book. Whoever searches for guidance in other than the Book of Allaah and in other than what the Messenger ﷺ brought, will no doubt go astray. This is a principle. Whoever looks for guidance and truth in other than what the Messenger of Allaah ﷺ came with will be misguided as recompense for turning away (from the Qur'aan and the Sunnah). This is since guidance, correctness and truth is restricted to only that which the Messenger of Allaah ﷺ brought.

If we want to know the true manner of removing Allaah from imperfections in a manner that befits His majesty, we should read Allaah's statement:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

"There is nothing like Him (in comparison), and He is the All-Hearer, the All-Seer." [Surah Ash-Shooraa: 11]

Is there a greater example of removing imperfections from Allaah than this? Allaah affirms Attributes for Himself but negates any comparisons in those Attributes that He has affirmed. This is what is meant by *tanzeeh* (removing imperfections from Allaah). It is that you affirm for Him what He has affirmed for Himself from complete Attributes, perfect Names and flawless Actions.

Affirm for Him what He has affirmed for Himself. Then negate any comparisons to what He has affirmed (for Himself) since no one can describe Allaah who is more knowledgeable than Him. Also affirm for Him what His trusted Messenger has described Him with, and negate any comparisons to what he ﷺ has affirmed, since no one can describe Allaah from His creation who is more knowledgeable than Allaah's Messenger ﷺ.

This is how Allaah has guided the people of truth and the callers to truth. So they know how to remove imperfections from Allaah without negating His Attributes, distorting their meaning, making comparisons to them or likening them to His creation. This is the point the author is trying to make when he says: "I absolve You from all imperfections, my Lord, in a manner that befits You." This is the type of removing of imperfections from Allaah that befits His majesty, which has been derived from the Qur'aan and the Sunnah.

"Wa bi-Hamdika" means: "while praising You." So this consists of removing imperfections from Allaah while at the same time praising Him. But on the other hand, if you have negated Allaah's Perfect Attributes, how can you then praise Him?! If you have negated the Attribute of Mercy from Allaah, how can you praise Him? You say that it is impossible for Allaah to have Mercy and that Love is something impossible for Allaah. He is neither loved nor does He love. How then can you praise him when you negate Mercy from Him?

You heard previously the *qudsee* hadeeth about Al-Faatihah in which it is stated: "**And when the servant says: *'Ar-Rahmaan-ir-Raheem'*, Allaah says: 'My servant has extolled Me.'**" As for the one who negates the Attribute of Mercy from Allaah, it is not possible for Him to praise Allaah, since praising Allaah can only be achieved through His exemplary Names, Attributes, and Actions.

"Wa Tabaarakasmuka" means: Blessing is achieved by mentioning You. Your Name is removed from any imperfections and blessing is

achieved through the mention of Your Name. This is how the author (Muhammad bin 'Abdil-Wahhaab) has explained it.

"Wa Ta'aala Jadduka" means: Glorified be Your greatness. The word *"jadd"* here takes on the meaning of grandness and self-sufficiency. So it means: "Glorified be Your grandness and self-sufficiency."

This means that: "No one on earth or in heaven is worshipped with due right except for You, O Allaah." The phrase "with due right" must be mentioned when explaining the meaning of *"Laa Ilaaha illaaAllaah."* You must include "due right" or "rightfully" or else the meaning will be wrong. If you were to say: "There is no one worshipped in the heavens or on the earth except for You" we would be contradicting reality since those who are worshipped are many. But the one who is worshipped after all others have been negated is the One who is worshipped in truth or with "due right."

There is no one worshipped on earth or in heaven with due right except for You. As for those who are worshipped in the heavens and the earth, the worship of them is futile and invalid. The sun and the moon are worshipped but worshiping them is invalid. Trees are worshipped. Many of the large trees with many branches (known as *dawhaat*) are still worshipped today. This goes also for stones, tombs and shrines. The worship of these things is futile.

This also applies to the worship of Jinn and the worship of graves. Every time something is worshipped, it becomes known as a "god" according to the language. It is not called Allaah, but rather a "false" god. The term "god" is general and encompasses the One who is worshipped with due right as well as those that are worshipped wrongfully. The word "Allaah" is specifically reserved for the One who is worshipped with due right – the Creator of the heavens and the earth. There is no one worshipped in the heavens or the earth (with due right) except for you, O Allaah.

(أعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) مَعْنَى أعُوذُ: ألُوذُ وَألْتَجِئُ وَأعْتَصِمُ بِكَ يَا اللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ المَطْرُودِ المُبْعَدِ عَنْ رَحْمَةِ اللهِ، لاَ يَضُرُّنِي فِي دِينِي وَلاَ فِي دُنْيَايَ.

Then he says: "***A'udhoo billaahi min ash-Shaytaan-ir-Rajeem***" [I seek refuge in Allaah from the rejected devil], i.e. "***A'udhoo***" means I seek refuge and recourse in You and rely on You, O Allaah. "***Min ash-Shaytaan-ir-Rajeem***" means the outcast, the one who is far removed from Allaah's mercy. "He cannot harm me in my religion or in my worldly affairs."

~~ the explanation ~~

This means: "I seek refuge, shelter and protection in You, O Allaah, from the accursed, rejected Devil who is far-removed from Your Mercy. He has no effect on my Religion, beliefs and worship. The meaning of *Isti'aadhah* is seeking refuge and protection.

وَقِرَاءَةُ الفَاتِحَةِ رُكْنٌ فِي كُلِّ رَكْعَةٍ، كَمَا فِي حَدِيثِ: (لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأ بِفَاتِحَةِ الكِتَابِ) وَهِيَ أمُّ القُرْآن.

The Third Pillar: Then there occurs the recitation of Surah Al-Faatihah, which is a pillar in every *rak'ah* (unit), as occurs in the hadeeth: **"There is no prayer for he who does not recite the opening (chapter) of the Book."** It is the foundation of the Qur'aan.

~~ the explanation ~~

The author did not elaborate here. He did not exempt the *ma'moom*, i.e. the person who prays behind an Imaam that is reciting out loud, in his statement, contrary to other scholars, who have exempted such a person from this obligation. Rather, he asserts unrestrictedly that Surah Al-Faatihah is one of the pillars of prayer and that it is the core of the prayer just as it is the core of the Qur'aan.

So it is the core of the prayer. There is no prayer without it, even if you are praying behind an Imaam during one of the audible prayers, according to the most correct view. The author did not delve into this difference of opinion nor did he make any mention of it, since what he stated is the truth. In fact, he even went on to substantiate this assertion by saying: "As occurs in the hadeeth: **'There is no prayer for he who does not recite the opening (chapter) of the Book.'**"

Regardless of whatever position this person is in prayer – whether he is leading the prayer, following in prayer or praying alone – and regardless if he is performing one of the audible prayers or silent prayers, (he must recite Surah Al-Faatihah). This understanding should be strongly emphasized so as to caution those who are lax when it comes to reciting Surah Al-Faatihah when praying behind an Imaam during one of the audible prayers. This hadeeth and the one we mentioned previously: **"I have divided the prayer between Myself and My servant into two halves"** as well as the understanding they entail confirm that reciting Surah Al-Faatihah is a pillar for all people in prayer.

(بِسْمِ الله الرَّحْمَنِ الرَّحِيمِ): بَرَكَةٌ وَاسْتِعَانَةٌ.

"Bismillaah-ir-Rahmaan-ir-Raheem" [In the Name of Allaah, the Most Merciful, Bestower of Mercy] is a request for blessing and assistance.

~~ the explanation ~~

In reality, the author has spared us the trouble of explaining the *basmalah*,[6] the *ta'awudh*,[7] the opening supplication, and Surah Al-Faatihah. And since we cannot clarify what is already clear, we will leave it as the author explained it.

(الحَمْدُ لِلَّهِ): الحمد ثناء، والألف واللام لاستغراق جميع المحامد، وأما الجميل الذي لا صنع له فيه مثل الجمال ونحوه: فالثناء به يسمى مدحاً لا حمدا. (رَبِّ العَالَمِينَ): الرب هو المعبود، الخالق، الرازق، المالك، المتصرف، مربي جميع الخلق بالنعم. (العالمين): كل ما سوى الله عالم وهو رب الجميع. (الرَّحْمَن): رحمة عامة جميع المخلوقات. (الرَّحِيمِ): رحمة خاصة بالمؤمنين، والدليل قوله تعالى: (وَكَانَ بِالْمُؤْمِنِينَ رَحِيما) (مَالِكِ يَوْمِ الدِّين): يوم الجزاء والحساب، يوم كل يجازى بعمله، إن خيراً فخير، وإن شراً فشر، والدليل قوله تعالى: (وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ يَوْمَ لا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئاً وَالأَمْرُ يَوْمَئِذٍ لِلَّهِ) والحديث عنه صلى الله عليه وسلم: (الكيس من دان نفسه وعمل لما بعد الموت، والعاجز من أتبع نفسه هواها وتمنى على الله الأماني)

"Al-Hamdulillaah" [All praise is for Allaah]: ***"Hamd"*** means praise. The definite article "*al*" before "*Hamd*" is for including all of the commendable acts that He does. As for the good things that one has no role in bringing about, such as beauty and so on, then praising that is called *madah* and not *hamd*.

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[6] **Translator's Note:** The *basmalah* refers to saying "*Bismillaah.*"
[7] **Translator's Note:** The *ta'awudh* refers to saying "*A'udhu billaah.*"

"Rabb-il-'Aalameen" [Lord of all that is created]: ***Rabb*** means the One who is worshipped, the Creator, the Sustainer, the King, and the One who administers and nurtures all of the creation through His blessings. With regard to the word ***'Aalameen***, everything apart from Allaah is considered ***'Aalam***. He is the Lord of everyone and everything.

"Ar-Rahmaan" [The Most Merciful]: means that He grants a general mercy to all of the created beings. ***"Ar-Raheem"*** [The Bestower of Mercy]: means He gives a specified mercy for just the believers. The proof for this is Allaah's statement: "**And He is ever an All-Bestower of mercy to the believers.**" [Surah Al-Ahzaab: 43]

"Maaliki-Yawm-id-Deen" [Master of the Day of Judgement]: refers to the Day of Reward, Recompense and Accountability – the Day when everyone will be compensated for his deeds – if they are good, there will be good (for him) and if they are evil, there will be evil (for him).

The proof for this is Allaah's statement: "**And what will make you know what the Day of Recompense is? Again, what will make you know what the Day of Recompense is? (It will be) the Day when no person shall have power (to do anything) for another, and the decision that Day will be wholly with Allaah.**" [Surah Al-Infitaar: 17-19]

There is also the hadeeth of the Prophet ﷺ: "**The shrewd person is the one who subjects himself and works for what comes after death while the feeble person is the one who allows his soul to follow its vain desires, while aspiring for Allaah to grant his ambitions.**"

~~ the explanation ~~

With respect to the chain of narration, this hadeeth is weak. Adh-Dhahabee said: "There is a narrator in its chain whose name is Ibn Abee Maryam and he is rejected." So as regards to its chain of narration, the hadeeth is weak. However, the meaning of the hadeeth is correct. So it is a weak hadeeth in terms of its chain of narration, but correct in terms of its meaning since the texts of the Qur'aan and Sunnah corroborate it.

Reflect on the meaning of **"the shrewd person"**, i.e. the one with common sense and intellect. He is the one **"who subjects himself"**, i.e. submits himself even to the commands of Allaah's Messenger, complying with his orders and doing deeds in preparation for what will come after death. Does such an understanding have any shortcomings in it? Do we have any hesitations about it? No, it is one-hundred percent correct. The one with intellect and common sense who has been guided is he who submits himself to the commands found in the Qur'aan and the Sunnah and works for what will come after death. His worldly affairs do not preoccupy him over his life in the Hereafter.

On the other hand, **"the feeble person"** is he who lets his desire guide him and then places false hopes in Allaah. So he abandons praying, commits sins and leaves off Allaah's commandments. But in spite of this, he still has high hopes in Allaah that He will put him in *Firdaus*, the highest level in Paradise. Why? Because Eemaan (Faith) is here (in the heart)! Leaving off the prayer and committing sins has no adverse effect on him. This is a form of *Irjaa*. Even if he doesn't realize it about himself, he is a *Murji'ee*, since he believes that not doing good deeds has no effect on him so long as he has a firm belief and affirms what the Messenger of Allaah ﷺ came with in general.

As long as he has that, he can go on committing whatever sins he wishes and leave off doing whatever commandments he wishes. This is since he will be in Paradise. These are false hopes. Those who are

afflicted by these false hopes are the Murji'ah – the ones who believe that Eemaan is just a verbal proclamation of *Laa Ilaaha illaaAllaah* or an affirmation of the heart regardless of whether one's actions comply with this affirmation or not. Imaam Al-Hasan Al-Basree spoke well when he said: "Eemaan is not just an outer decoration nor is it mere hope. Rather, it is that which settles in the heart and is confirmed by one's actions."

Actions confirm what is firmly rooted in the heart. Whoever claims that he has Eemaan (Faith) in his heart but doesn't do good deeds – he neither takes a hint nor does he stop – Eemaan is always in his heart to the point that every time someone advises him, he points to his chest and says "Eemaan is here!" This person is deluded and lost. So we ask Allaah to forgive us and him.

Faith goes hand in hand with action – It is a belief of the heart, action of the limbs, and statement of the tongue. The correct form of Faith (Eemaan) consists of these three things by which if you have all three of them you will be able to achieve the status of a *walee* in the sight of Allaah. If you wish to become a *walee* (ally) of Allaah, *wilaayah* (alliance) must be earned, contrary to prophets and messengers who are chosen by Allaah. Allaah is the One who chooses from amongst the angels and mankind whom He wills to be His messenger and prophet, whereas *wilaayah* (alliance) with Allaah is something earned and worked for. You can earn it, if Allaah should grant you it, through sincere Faith and righteous deeds to the point that you become a *walee* of Allaah.

Start first by doing a lot of the obligatory acts, then proceed on to doing voluntary acts to the point that Allaah loves you. At this point, you will become a *walee* of Allaah, and He will respond to you if you ask Him and grant you refuge if you seek refuge in Him. This is how you will achieve alliance (*wilaayah*) with Allaah.

Everyone seeks after *wilaayah* (being an ally of Allaah) but many people don't want to be a *walee* themselves. They would rather have

the *walee* be in some other place so that they could call upon that *walee.* The people have restricted *wilaayah* to specific homes. The home of Ibn 'Ulwaan is the *walee's* house and the home of Ghadanfar is the *walee's* house. Whoever comes from this house is a *walee* even if he is a sinful person who doesn't pray. So they devote themselves to these individuals just because they come from the household of so and so "*walee.*" And yet in spite of this, the people don't attempt to become a *walee* of Allaah themselves. Leave these people for the sake of Allaah. Their affair is with Allaah. Earn your status as *walee* for yourself through true Faith and righteous deeds. *Wilaayah* is something earned.

(إِيَّاكَ نَعْبُدُ): أي لا نعبد غيرك، عهد بين العبد وبين ربّه ألا يعبد إلا إياه. (وَإِيَّاكَ نَسْتَعِينُ): عهد بين العبد وبين ربّه ألا يستعين بأحد غير الله (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ): معنى (اهْدِنَا): دلنا، وأرشدنا، وثبتنا، و(الصِّرَاط): الإسلام، وقيل: الرسول، وقيل: القرآن، والكل حق، و(الْمُسْتَقِيمَ): الذي لا عوج فيه.

"Iyyaaka Na'budu" [You alone do we worship]: meaning we don't worship anyone except You. This is a covenant between the servant and his Lord that he will not worship anyone besides Him.

"Wa Iyyaaka Nasta'een" [And in You alone do we seek assistance]: This is a covenant between the servant and his Lord that he will not seek assistance in anyone besides Allaah.

"Ihdinaas-Siraat-al-Mustaqeem" [Guide us to the Straight Path] means direct us, show us the way and keep us firm upon **"the Path"**, which is Islaam. It is also believed that it refers to the Messenger and likewise that it refers to the

Qur'aan. All of these meanings are true. What is meant by **"Straight"** is that which has no deviations in it.

~~ the explanation ~~

In his interpretation of this verse, the author implies that there is a limitation, i.e. he is alluding to the point that placing the object of the verb before the verb (in the Arabic language) denotes a limitation. So the meaning would be: "We do not worship anyone besides You" and "We do not seek assistance in anyone besides You."

He then goes on to interpret the meaning of the word *Siraat* (Path), saying that it refers to Islaam, the Messenger and the Qur'aan. He says: "All of these meanings are true." It is the Qur'aan since that's what leads towards what is most upright. The term ***"Siraat-ul-Mustaqeem"*** can also be applied to the Messenger ﷺ since he is the one who guides to it.

﴿ وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴾

"And indeed you (O Muhammad) guide to a Straight Path." [Surah Ash-Shooraa: 52]

So the actual path (i.e. *Siraat*) is Islaam, however, the Qur'aan leads to it so the word ***"Siraat"*** can also be applied to it since it guides to the straight path. The word ***"Siraat"*** can also be applied to the Prophet ﷺ since he guides towards the straight path as well. The Qur'aan and the Messenger guide. This is why the word ***"Siraat"*** can be applied to both of them since they guide towards it, i.e. towards the straight path, the path of Allaah, which is Islaam.

﴿ إِنَّ الدِّينَ عِندَ اللَّهِ الإِسْلاَمُ ﴾

"Verily, the (only acceptable) Religion in the sight of Allaah is Islaam." [Surah Aali 'Imraan: 19]

(صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ): طريق المنعم عليهم، والدليل قوله تعالى: (وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقاً)، (غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ): وهم اليهود؛ معهم علم ولم يعملوا به، تسأل الله أن يجنبك طريقهم، (وَلَا الضَّالِّينَ): وهم النصارى؛ يعبدون الله على جهل وضلال، تسأل الله أن يجنبك طريقهم، ودليل الضالين، قوله تعالى: (قُلْ هَلْ نُنَبِّئُكُمْ بِالأَخْسَرِينَ أَعْمَالاً الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعاً)، والحديث عنه صلى الله عليه وسلم: (لتتبعن سنن من قبلكم حذو القذّة بالقذّة، حتى لو دخلوا جحر ضبٍّ لدخلتموه)، قالوا: يا رسول الله! اليهود والنصارى؟ قال: (فمن) أخرجاه البخاري و مسلم.

"Siraat-aladheena An'amta 'alayhim" [The Path of those on whom You bestowed Your Favor]: meaning the way of those who have received your Bounty. The proof for this is Allaah's saying:

"And whoever obeys Allaah and the Messenger, they will be in the company of those on whom Allaah has bestowed His Favor, such as the prophets, the first to believe (in the prophets), the martyrs and the righteous – and how excellent these companions are!" [Surah An-Nisaa: 69]

"Ghayr-il-Maghdoobi 'alayhim" [Not those who earned Your Anger]: This refers to the Jews since they have knowledge but do not act on it. You are asking Allaah to protect you from their way.

"Wa laad-Daalleen" [Nor of those who went astray]: This refers to the Christians, who worship Allaah based on ignorance and misguidance. You are asking Allaah to protect you from their way. The proof for those who went astray is Allaah's saying: **"Say: Shall we inform you of the greatest losers with respect to their deeds? (It is) those whose efforts have been wasted in this life while they thought they were acquiring good through their deeds."** [Surah Al-Kahf: 103-105]

There is also the hadeeth of the Prophet ﷺ: **"You will indeed follow the ways of those who came before you in exactly the same manner to the point that if they were to enter the hole of a lizard, you would also enter it."** They said: "O Messenger of Allaah, do you mean the Jews and the Christians?" He ﷺ said: **"Who else?"** Al-Bukhaaree and Muslim reported it.

~~ the explanation ~~

Just as a snake chases after a lizard by going into its hole in order to do harm to it, you will also do the same if those who came before you did harm, caused disturbance, fell into misguidance and remained far away from the truth. You will do just as they do. You will not leave off anything. The Companions said: "O Messenger of Allaah, the Jews and Christians?" Meaning: "Do you mean the Jews and the Christians? Are they the Jews and the Christians?" He ﷺ said: **"Who else?"** Meaning: "Who besides them?" Who else came before you besides them? They are the ones. You will follow the Jews and the Christians in their characteristics. Whoever worships Allaah upon ignorance resembles the Christians, and whoever has knowledge but doesn't act on that knowledge and instead goes astray resembles the Jews.

This is how people are divided into two groups with regard to this type of resemblance. They resemble the Christians by not preoccupying themselves with knowledge. So they are ignorant and astray. They issue religious verdicts to people based on ignorance thus

leading themselves and others astray. Those who do this bear a resemblance to the Christians. As for those who know the truth but abandon it due to the following of their whims and desires, they bear a resemblance to the Jews. And if you were to investigate into the state of affairs of many of the Muslims, you would find that people fall into one of these two groups, either this one or that one.

والحديث الثاني: (افترقت اليهود على إحدى وسبعين فرقة، وافترقت النصارى على اثنتين وسبعين فرقة، وستفترق هذه الأمة على ثلاث وسبعين فرقة، كلها في النار إلا واحدة) قلنا: من هي يا رسول الله؟ قال: (من كان على مثل ما أنا عليه وأصحابي)

The second hadeeth is: **"The Jews split up into seventy-one sects and the Christians split up into seventy-two sects. And this ummah (of Muslims) will split up into seventy-three sects. All of them will be in the Hellfire except for one."** They said: "Who are they, O Messenger of Allaah?" He ﷺ said: **"Those who are upon the same way that I and my Companions are upon."**

~~ the explanation ~~

These sects, which total seventy-three in number, refer to the original sects, such as the Khawaarij, the Qadariyyah, the Shee'ah, the Jabariyyah, etc. If we were to count the original sects, we would reach or perhaps surpass this number. But if we were to look into each particular sect, how many sub-groups have splintered off from these original sects? The Khawaarij split up into twenty sub-divisions and the Mu'atazilah split up similarly. The Shee'ah divided into almost seventeen groups. Every one of the original source sects split up further into sub-divisions.

This hadeeth is referring to the source and origin of all of these sub-sects in terms of their foundations and not the sub-divisions that branched out from them. The Rawaafid alone consist of close to seventy sub-divisions, even though they are one of the sub-groups of the Shee'ah themselves. The Imaamiyyah also consist of close to twenty sub-groups. So therefore, if you look into the books on sects, such as the books *'al-Farq bainal-Firaq"* of Al-Baghdaadee and *"Maqaalaat-ul-Islaamiyeen"* of Al-Ash'aree, do not be surprised and confused at how the Prophet ﷺ could have said: **"And this ummah (of Muslims) will split up into seventy-three sects"** since the sects today have gone over a hundred. As a matter of fact, they can be counted in the hundreds and not dozens. This is with respect to the sub-divisions.

The sub-groups will continue to increase in number every day. All it takes is for a leader, who wishes to separate from a sect and become independent, to take a group of people and remove themselves from that sect and form their own group. Then they take on a name for themselves. If the founding member's name is Asad, they become known as the Asadiyyah. If he is known as Satan, they will be known as the Satanists. Actually, there really does exist a sect out there today called the Satanists!

The Prophet ﷺ said: **"All of them will be in the Hellfire except for one."** This refers to the sects that ascribe themselves to Islaam. They said: "Who are they, O Messenger of Allaah?" He ﷺ said: **"Those who are upon the same (way) that I and my Companions are upon."** Meaning: Those who do not change, alter, add or subtract – they are sufficed by what the Messenger of Allaah ﷺ and his Companions were upon. This is the Straight Path of Allaah, the clear proof, which the Prophet ﷺ indicated during his last days when he told his Companions: **"I have left you upon the clear guidance – its night is like its day. No one deviates from it except that he is ruined."**

How is is it possible for us to know if what you are upon is what the Messenger ﷺ and his Companions were upon? Are you upon what the Jamaa'ah was upon? In some narrations, the Prophet ﷺ replied: **"It is**

the Jamaa'ah." The saved sect is the Jamaa'ah. But how can you know what the Jamaa'ah (the saved group) is when there are many groups? We must acquire understanding of the Religion.

And if this is not so, then (as the saying goes) everyone claims to have a connection with Laylaa, but Laylaa doesn't affirm that for any of them. Everyone claims that they are the saved sect and that their group is the saved sect. This one says: We are the Islamic Group so and so and the other calls itself such and such, etc. The claims are many, so how is it that we can determine which one is the correct one?

We can do so by having understanding of the Religion. If you have knowledge, you will know what the Prophet ﷺ was upon with respect to beliefs. Learn the creed that the Companions took from the mouth of Allaah's Messenger ﷺ. Learn how they behaved in their worship, manners, dealings, finances and all of their actions, including politics.

Many people shun politics because they think that it doesn't exist in Islaam. Politics does exist in Islaam. It is deep and profound. Unfortunately, many of the politicians today are unaware of Islamic politics. Politics today consists of deception, lying, flattery, and hypocrisy in most cases. However, Islamic politics is contrary to this. Islamic politics means: Good planning and management. By it, you will learn how to get out of situations without falling into lying. And you will know how to give precedence to advantages over disadvantages. You will know how to prioritize if there are evils, i.e. how to commit the least evil in order to avoid a greater evil. Knowing these things is from the politics that are religiously legislated.

What also falls under legislated politics is when the Messenger ﷺ left the hypocrites to stay amongst the ranks of the Companions, even though he knew who they were, out of fear that it would be said that Muhammad kills his Companions. If he ﷺ were to have killed the hypocrites, whom he knew by name, the people who are not aware of the facts would have made a big issue out of it, as the saying goes: "They make a mountain out of a pebble."

So the people would say: "Muhammad has started to kill his Companions." This would then have harmed the course of the Da'wah (Call to Islaam), impeding it from moving forward. So it would have been halted and the enemies would have increased. Therefore, it was a greater advantage to let this number of people remain amongst the ranks of the Muslims for it would ensure that the Call to Islaam continued to progress in the world.

Another example of religiously legislated politics is when Allaah's Messenger ﷺ saw the manner in which many people would be harmed by the door of the Ka'bah. The Messenger of Allaah ﷺ strongly wished to demolish the Ka'bah, connect it to the ground and then make two doors for it - a door from which people would come in and another door from which they would exit, instead of the hardship and turmoil the people were going through at that time. However, as he ﷺ told 'Aa'ishah; **"If it were not for the fact that your people had just come out of the Days of Ignorance, I would surely have done that."**

If the Prophet ﷺ were to have demolished the Ka'bah and returned it back to the structure of Ibraaheem, connecting the door to the ground, the people would have found great ease as they would have been able to enter from here and exit from there. Instead (at the time of the Prophet), the only thing that could be found was people climbing up and lining up on the backs of others. Whoever paid something would be pulled by his hand and mounted on top (of the backs of others to reach the elevated door). And whoever did not pay would be turned away and thrown to the floor.

However, all of this was a lesser evil - even though it caused hardship and grief to some people - than if it were to be said that Muhammad has begun to demolish the Ka'bah. If news of this were to spread throughout the earth, people would be hindered from entering Islaam. So by not doing that, he ﷺ was choosing the lesser of two evils. This is a form of legislated politics. Examples of this are many. If you study the written works on religious politics by Imaam Ibn Taimiyyah, his student, Ibn Al-Qayyim, and others, you will realize that politics do

exist in Islaam. However, it is honest politics and not false, so we should know this precisely.

So if you understand Islaam in terms of its beliefs, its acts of worship, its interactions and all of the other subjects that we mentioned – if you know all of this – you would be taking from the original source. You would be taking from the niche of prophethood. At this point, you would know where the Saved Sect is. But as for before this, then no, you wouldn't. You would be aligning yourself with everyone out there.

Today you hear about certain groups that call themselves "Islamic Groups" aligning themselves with Communists, secularists, and nationalists in supporting the oppressor over the oppressed. Why is this? (It is) Due to their lack of understanding the Religion. It is just a mere claim – "Islaam, Islaam, Islaam!" This is not an empty word. Islaam is a Religion of actions. Acquire knowledge before you speak and act. This is how you will come to know the Saved Sect, which everyone wishes to be part of.

والركوع والرفع منه والسجود على الأعضاء السبعة

The Fourth Pillar: Bowing

The Fifth Pillar: Rising from the bowing position

The Sixth Pillar: Prostrating on one's seven limbs

~~ **the explanation** ~~

The seven limbs are: The forehead which includes the nose, the two hands, the two knees and the tiptoes of both feet. These are the limbs that need to be applied. All of them are clear even to the common-folk.

However, we would like to make a point on two of the limbs. The first of them is the nose.

Some of the common folk recline on their foreheads to the point that it is almost as if they are just prostrating on their heads while leaving their noses in the air. This is wrong. You must put the forehead along with the nose on the ground. Next are the toes of the feet. In most cases, when people prostrate, they place the upper part of their toes on the floor. However, what is required is that they prostrate with the bottom part of their toes – the bottom tip of the toes, not the upper tip.

Some people may not realize this especially when going down for the second prostration. When one sits between the two prostrations and then goes down for the second prostration, he leaves his feet down, disregarding them and prostrating on their upper part.

We are obligated to advise whoever we see doing this. We should advise him. Nevertheless, advising is one thing while being harsh and ruling that this person's prayer is invalid is something entirely different. You should not hasten to rule that this person's prayer is invalid since this is one of the issues that are not well known.

Unknown issues, even if they may be a pillar or a condition, that are unbeknownst to some of the common-folk should definitely be taken lightly. People knowing that it is obligatory for them to prostrate on the bottom part of their toes is not like them knowing that they must prostrate on their forehead, for example. This issue may be unfamiliar to them whereas the other may not be, so we should be cognizant of this.



والاعتدال منه

The Seventh Pillar: Erecting oneself from it

~~ the explanation ~~

Rising from bowing is known as *'Itidaal*. The Shaikh referred to the standing before bowing as *Qiyaam* and the rising from it as *'Itidaal*. This is the reason why the scholars have differed with regard to the legality of placing the right hand over the left hand on the chest after bowing. Does this second standing fall under the realm of standing in general? When the Messenger of Allaah ﷺ would stand he would place his right hand over his left hand on his chest. This was when he was standing. But does this apply to when he ﷺ stood before the bowing only or to when he stood before and after bowing?

There is a possibility but which of the two possibilities is strongest? The hadeeth may literally state the standing that takes place before the bowing. But as for the standing that is done after bowing, it is not literal, but rather implied. We make a distinction between what is literal and what is implied. A literal text is that which cannot have two possible meanings whereas an implied text can have two possible meanings.

There is no disagreement that what occurs before the bowing position is known as *Qiyaam* (standing). However, what occurs after the bowing position may either possibly fall under the generality of the hadeeth or it may not. This is probably what led Imaam Ahmad, may Allaah have mercy on him, to leave the choice on this issue up to the person praying. If he wishes, he may drop his hands (in the second standing), and if he wishes, he may place his right hand over his left hand. However, this choice does not apply to the standing that takes place before the bowing since the hadeeth literally states it. As for the standing that takes place after the bowing, a possibility exists.

So if the matter is such, the small students who place their hands on the chest (after bowing) should not be harsh and deem those who don't do so to be innovators and vice versa. This is wrong and hasty regardless if someone who is more knowledgeable, older, and greater than you in knowledge has preceded you in this hastiness. As we

always say: "Everyone's statements can either be accepted or rejected except for the occupant of this grave."

I am surprised by the view of the great scholar, the Muhaddith, Shaikh Naasir Al-Albaanee in declaring it an innovation to place the hands on the chest after bowing. He regards this as an innovation. Such a statement, according to our understanding, is one that should not be taken from Shaikh Naasir. Even though we acknowledge that he has knowledge, virtue and piety – based on what he made apparent to us, since we used to be close to him – and that he was strict in following and calling to the Sunnah and having an upright Creed, according to our knowledge, we testify every good for him from what we know and we do not praise him over Allaah...however in spite of all of this, we stop short of issuing a ruling on the likes of this issue and some other similar issues. However, in the past it used to be said: "It is sufficient honor for a man that you are able to count his defects." We ask Allaah to extend his life for him in doing good deeds and serving the Sunnah. [8]

والجلسة بين السجدتين، والدليل قوله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا)، والحديث عنه صلى الله عليه وسلم: (أمرت أن أسجد على سبعة أعظم)، والطمأنينة في جميع الأفعال، والترتيب بين الأركان، والدليل حديث المسيء صلاته عن أبي هريرة قال: بينما نحن جلوس عند النبي صلى الله عليه وسلم إذ دخل رجل فصلى فسلم على النبي صلى الله عليه وسلم فقال: (ارجع فصل فإنك لم تصل) فعلها ثلاثاً، ثم قال: والذي بعثك بالحق نبياً، لا أحسن غير هذا، فعلمني، فقال له النبي صلى الله عليه وسلم: (إذا قمت إلى الصلاة فكبر، ثم اقرأ ما تيسر معك من القرآن، ثم

[8] **Translator's Note:** This statement was made prior to Shaikh Al-Albaanee passed away. Shaikh Muhammad Amaan Al-Jaamee passed away in 1416H and Shaikh Al-Albaanee four years later in 1420H.

اركع حتى تطمئن راكعاً، ثم ارفع حتى تعتدل قائماً، ثم اسجد حتى تطمئن ساجداً، ثم ارفع حتى تطمئن جالساً، ثم افعل ذلك في صلاتك كلها ﷺ)

The Eighth Pillar: Sitting between the two prostrations. The proof for these (last five) pillars is Allaah's statement: **"O you who believe, bow and prostrate (in prayer)."** [Surah Al-Hajj: 77]

And also the hadeeth of the Prophet ﷺ: **"I was ordered to prostrate on seven limbs."**

The Ninth Pillar: Being in a state of tranquility during all of the acts (of prayer).

The Tenth Pillar: Following a sequential order between these pillars. The proof for these (i.e. last two pillars) is the hadeeth about the man who prayed badly, narrated by Abu Hurairah ﷺ, who said: "One day we were sitting with the Prophet when a man entered and prayed. [Then he rose from prayer] and greeted the Prophet with Salaam. So the Prophet ﷺ told him: **'Go back and pray for you have not prayed.'**

This occurred three times, and finally the man said: 'I swear by the One who sent you as a prophet in truth, I cannot do better than this, so teach me (the correct way to pray).' The Prophet ﷺ said: **'When you get up to pray, say the *takbeer* and recite what is easy for you from the Qur'aan. Then bow until you feel relaxed bowing. Then rise until you feel relaxed standing. Then prostrate until you feel relaxed prostrating. Then rise from it until you feel relaxed sitting. Then do this in all of your prayers.'"**

~~ *the explanation* ~~

This story is well known amongst the students of knowledge. It is a story about a person who was known as **"the man who prayed badly."** At that time perhaps there were few like him which explains why he came to be known by this nickname. But as for today how numerous are those who pray badly like this man!

Perhaps the students of knowledge who see these people praying badly don't inform them of their error out of politeness or because they think that the only thing that is required of them is to perform their own prayer and that they are not required to do anything else with respect to others. This is a wrong notion that some students of knowledge have, i.e. that a person should not be concerned with anything more than performing acts of worship for himself. So he forgets the issue of commanding good and forbidding evil and sincerely advising the servants of Allaah.

On the other side, some people are unaware of this issue and that praying like this invalidates the prayer, i.e. such as those who peck on the floor in their prayer, condensing the pillars of (1) lifting the head and (2) sitting between the two prostrations. Many people are negligent about these two pillars of the prayer since they peck like chickens on the ground (i.e. they pray fast) and do not observe tranquility. No sooner does his back rise from prostrating than he prostrates again before he sits up straight. He barely lifts his head from the first prostration, and before sitting tranquilly for a moment, he rushes down for his second prostration. Whoever does this, his prayer is invalid and he falls under the label of **"the man who prayed badly."**

So it is upon the students of knowledge to advise those who pray badly, and they are many in these days.

The story of this man is known to the students of knowledge. A man once entered the masjid while the Messenger of Allaah ﷺ was sitting amongst his Companions. So he offered his prayer, made the *tasleem,* and then greeted the Prophet ﷺ. The Prophet ﷺ returned his greeting and said to him: **"Go back and pray for you have not prayed."** He ﷺ

did not teach him right away. Instead he told him: **"Go back and pray for you have not prayed."**

This is since it is possible that the man knew (how to pray properly) but hastened and left off (these pillars) for some reason, as is the case with many of the people who rush through prayer. So the man went back and prayed just as he did the first time. Then he came back and greeted the Prophet ﷺ. The Prophet ﷺ returned his greeting and said to him: **"Go back and pray for you have not prayed."**

So the man went back and prayed just as he did the first time. He then returned a third time and greeted the Prophet ﷺ. The Prophet ﷺ told him again after returning his greeting: "Go **back and pray for you have not prayed."**

This is the point where the man declared his ignorance, saying: "By the One who sent you with the truth, I can't do any better than this." Meaning: "This is all that I know. I don't know any other way to pray."

This was after the Prophet ﷺ made this man devote special attention to his prayer by making him repeat it several times and after he confirmed that the man didn't know any other way to pray and that he only prayed badly due to ignorance. This repetition on the part of the man kindled his interest and made him ready to receive (knowledge of the correct way). Had the Prophet ﷺ taught him upon the first instance, the man would not have given it that much attention nor would he have accepted it in the same manner.

This is one of the points of wisdom that the people of knowledge have indicated, i.e. that the Prophet ﷺ did not teach the man in the first instance. It is recommended for a teacher to interact with his students in a similar manner when going over certain issues. He should ask his student and inform him what he knows about a certain issue. But if his student hesitates and doesn't know the answer, the teacher should not rush to give him an answer immediately. Rather, he should leave the

matter open so that the student's mind can preoccupy itself with reflecting on it and trying to find an answer for it. He should tell his student: "Bring the answer tomorrow" or something like this unless the issue is of an urgent nature. This is what the leading teachers from among the elders whom we reached would do.

The teacher should present issues in the form of questions to the student of knowledge who is unprepared. He should not answer the questions but rather leave it so that the student could do some research and bring an answer in a later gathering. This is from the aspects of wisdom.

Similarly, the Prophet ﷺ would present questions at times to his Companions to the point that they would say: **"Allaah and His Messenger know best."** They would declare their lack of knowledge and afterward he ﷺ would teach them. This is what the man who prayed badly did and afterward the Prophet ﷺ taught him that the first thing he should do is face the Qiblah and make the *takbeer*. Meaning: He should commence the prayer with the initial *takbeer*. This is proof that one should not vocalize his intention before the initial *takbeer*.

The place of the intention is the heart so saying it out loud is an innovation as we stated previously. This is also since everything the Prophet ﷺ taught the one who prayed badly to do in prayer – in most cases – is either a pillar or a requirement of the prayer. And whatever part of the prayer that was not mentioned in this prophetic lesson is neither a pillar nor a requirement. This is with respect to those who differentiate between a pillar and a requirement. Some *madh-habs* do not distinguish between a pillar and a requirement. They do not regard there being any distinction between the two except in matters of Hajj and 'Umrah contrary to what we are upon today.

Then after making the initial *takbeer*, he should recite what he is able to from the Qur'aan. **"What he is able to from the Qur'aan"** has been explained in another narration as the opening chapter of the Qur'aan,

Surah Al-Faatihah. The Prophet ﷺ did not mention the opening supplication (in this hadeeth) however it has been mentioned in other narrations. Likewise, making the *ta'awudh* (seeking refuge in Allaah from the Devil) is also prescribed. So therefore, not everything that has been mentioned in this hadeeth is obligatory even though the scholars of Fiqh have differed as to whether or not the *ta'awudh* and the opening supplication are obligatory or not.

Then the Prophet ﷺ ordered the man to bow and to remain tranquil while in the bowing position. This is where the point of this whole issue is found since one of the most important things that the man left out of his prayer was being tranquil and calm while in each position. Then the Prophet ﷺ ordered him to rise from the bowing position and to balance himself while standing. This second standing is known as *'Itidaal* (and not *Qiyaam*). This standing has been reported clearly in some *ahaadeeth* with the wording *'Itidaal*. This is the point used by some scholars who hold the view that it is not necessary to place the right hand over the left hand on the chest after rising from the bowing position since this standing is not referred to as *Qiyaam* (standing) unless there exists a clear contextual proof.

And if the word *Qiyaam* (standing) is used in the general sense, then it refers to the standing which takes place before the bowing. So based on this, the statement of the Companion: "When the Messenger of Allaah ﷺ would stand in prayer he would place his right hand over his left hand on his chest while standing" means that the word "standing" if applied in the general sense refers to that which occurs before the bowing position. And as for the standing that takes place after rising from the bowing position, then that should not be called *Qiyaam* (standing) unless it is accompanied by some clear contextual proof. Rather, it should be called *'Itidaal* (straightening up).

When discussing this issue previously, we stated that the most precise understanding on this issue is that of Imaam Ahmad bin Hanbal, who did not regard this issue as something too troublesome, may Allaah have mercy on him. He held that a person has the choice when he

stands after bowing on whether or not he wants to place his right hand on his left hand over his chest. So he may choose – If he wishes, he may put his hands on his chest and if he wishes he may not. Why is this? This is from the intricate matters of Fiqh since the hadeeth does not literally state this type of standing. It only literally states the first standing. So whatever is stated literally (i.e. verbatim), there should be no differing in regards to that issue. And whoever does oppose it should be advised.

As for the second standing, then there is also an implied meaning that is derived from the (above) hadeeth which is not literal. So whatever is implied from a text, then that is usually the place where differing most likely occurs amongst the scholars of jurisprudence. So if the jurisprudent scholars of the past and present differed on this issue, we should pardon all of them. Those who say the hands should be placed on the chest (after bowing) are pardoned because they have gone by what is implied from the hadeeth, i.e. what is probable from the text not literal.

And as for the one who holds that the hands should not be placed on the chest in the second standing, he too should be pardoned because the hadeeth is not literal but rather implicative, as we stated previously.

This is one of the causes for the differing between the scholars of jurisprudence on subsidiary issues of Fiqh. Whoever amongst the students of knowledge wants to find out what these causes are and research them should refer to the booklet which is small in size yet grand in terms of the knowledge contained within it, *"Raf'ul-Malaam 'an-il-A'immat-il-A'laam"* [Removing the Blame from the Noble Imaams] (of Ibn Taimiyyah) in order to find out the reasons why the scholars of Fiqh differed.

One of these causes, which we are discussing now, is when a scholar, for example, understood from the proofs that they include the first and second standing, while another scholar said that it only includes the

first standing whereas the second standing is not included since it is known as *'Itidaal* (straightening) and not *Qiyaam* (standing) unless there is a clear contextual proof, and if this is not the case then the *Qiyaam* (standing) is only applied to the first standing. So the probability exists and Allaah knows best.

Therefore, regardless if observing tranquility when erecting oneself after bowing is a condition or a pillar – depending on the difference of opinion we just mentioned – and observing tranquility when sitting between the two prostrations is a pillar or a condition, one's prayer is not valid unless he observes tranquility in both of these positions. Similarly, the prayer is not valid if tranquility and calmness is not observed when bowing and prostrating.

والتشهد الأخير ركن مفروض، كما في الحديث عن ابن مسعود رضي الله عنه قال: كنا نقول قبل أن يفرض علينا التشهد: السلام على الله من عباده، السلام على جبريل وميكائيل، فقال النبي صلى الله عليه وسلم: (لا تقولوا: السلام على الله من عباده، فإن الله هو السلام، ولكن قولوا: التحيات لله، والصلوات والطيبات، السلام عليك أيها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين، أشهد أن لا إله إلا الله، وأشهد أن محمداً عبده ورسوله)

The Eleventh and Twelfth Pillar: The final *Tashahhud* is an obligatory pillar, as stated in the hadeeth reported by Ibn Mas'ood ﷛, who said: "Before the *tashahhud* was made obligatory on us, we would say: ***'As-Salaamu 'alaaAllaahi min 'Ibaadihi. As-Salaamu 'alaa Jibreel wa Mikaa'eel.'*** [Peace be on Allaah from His servants. Peace be on Jibreel and Mikaa'eel].

So the Prophet ﷺ said: **'Do not say: Peace (Salaam) be on Allaah, for indeed Allaah, He is As-Salaam. Instead say: *At-Tahiyyaatu Lillaahi was-Salawaatu wat-Tayyibaat. As-Salaamu 'alayka ayyuhaan-Nabee wa Rahmatullaahi wa Barakaatuh. As-Salaamu 'alaynaa wa 'alaa 'Ibaadillaahis-Saaliheen. Ash-hadu an Laa Ilaaha IllaaAllaah wa Ash-hadu anna Muhammadan 'abduhu wa rasooluh.*'** [All acts of praise, supplications, and good are for Allaah. Peace be on you, O Prophet, and also the mercy and blessings of Allaah. Peace be on us, and on the righteous slaves of Allaah. I bear witness that no one has the right to be worshipped except Allaah and that Muhammad is His slave and messenger.]"

~~ the explanation ~~

Another thing that needs to be pointed out with respect to the students of knowledge is that the studying of Fiqh (jurisprudence) should be done in the manner that was employed here by the author of this treatise. Meaning, you should choose from the books of Fiqh, from all of the *madh-habs*, the book that mentions the ruling on an issue as well as the proof for it.

As for you taking a book that just lists opinions from A to Z and in which you cannot find "Allaah said" or "The Messenger of Allaah ﷺ said" but rather "This is what the *madh-hab* states", "This is what our colleagues say", "This is the predominant view amongst us" and so on up until the end of the book, the likes of such a book will never remove you from ignorance. You will continue to remain ignorant. The kind of book that will remove you from ignorance in matters of Fiqh is the book that mentions the ruling along with the proof.

It could even be abridged like this book. What's important is that it opens doors for you and directs you to do research in terms of validating proofs and conducting an extensive study. The younger students of knowledge should be educated upon the likes of such a

book. Then afterwards they can move on to choosing a book similar to it or close to it in issues of Fiqh.

If they want to study jurisprudence (Fiqh), they should avoid studying the books of "Fiqh" if possible. Instead, they should study the *ahaadeeth* that contain rulings in them, which are known as *ahaadeeth-ul-ahkaam*. An example of this are the *ahaadeeth* found in the book *'Umdat-ul-Ahkaam*. This book only contains *ahaadeeth* that are agreed upon or predominantly agreed upon while some *ahaadeeth* are reported by just Al-Bukhaaree and some by just Muslim. So therefore, all of the *ahaadeeth* mentioned in *'Umdat-ul-Ahkaam* can be found in the two *Saheeh* Collections - either in both of them, in just *Saheeh Al-Bukhaaree* or in just *Saheeh Muslim*.

Then he should study *Buloogh-ul-Maraam* since Al-Haafidh (Ibn Hajr) clarified which *ahaadeeth* in his collection were defective and weak. These are rulings that are derived from the Sunnah.

Then he should proceed upon (studying) *al-Muntaqaa*. This book contains the most extensive texts that gather together the *ahaadeeth* of the two *Saheeh* Collections as well as other hadeeth collections.

Whoever studies these books while referring to their explanations will come out a Faqeeh (legal jurist), being well versed in the four *madh-habs* and other *madh-habs* since the *madh-habs* are not just limited to the four we know. The *madh-habs* are many. The *madh-habs* of the scholars are many. And the Muslim scholars that have reached the level of being an Imaam are many. However, Allaah blessed the students of these four Imaams by granting them the ability to write down their (teachers') opinions, deductions and where they extracted their rulings from. So these were recorded and became widespread amongst the Muslims as the "Four *Madh-habs*."

And if this is not so, then as we said many times before, there were found amongst their ranks others who were just like them. In fact, there were even some who were more knowledgeable than them, such

as Al-Laith bin Sa'ad, who used to live in Egypt during the times of the Taabi'-ut-Taabi'een. At the same time that people would set out to travel to the Hijaaz to seek knowledge from Imaam Maalik, they would also set out for Egypt to seek knowledge from Al-Laith bin Sa'ad. The same goes for (Sufyaan) Ath-Thawree in 'Iraaq and Al-Awzaa'ee in Shaam.

Imaam Ibn Taimiyyah spoke well in praising them when he said: "They are considered the Imaams of the world during the time of the Taabi'-ut-Taabi'een." So you should know that, all praise be to Allaah, we have Imaams - great Imaams - who have reached the level of being an Imaam. They do not consist of the four Imaams only.

You have already come to know the reason why these Imaams became famous. And if this is not so, then the likes of them are many, such as the two Hammaads, 'Abdur-Rahmaan bin Mahdee, Abu 'Ubaid - how numerous they are. All of them were Imaams. The point I am trying to make is that whoever wishes to acquire Fiqh of the Religion in a correct manner, he should study books that are of this type - books that mention the rulings and mention the proofs. And if not, then (learning) the mere opinions of men without the mention of evidences will not give a person a good understanding (Fiqh) of the Religion.

What is meant by Fiqh is: The correct understanding of the Religion. The Prophet ﷺ said: **"Whoever Allaah intends good for, He gives him understanding (i.e. Fiqh) of the Religion."** The meaning of this hadeeth is not that Allaah grants this man the ability to memorize the opinions and views of men. No, it means that He grants him the ability to understand with a correct understanding what was intended by Allaah and His Messenger ﷺ.

ومعنى (التحيات): جميع التعظيمات لله ملكاً واستحقاقاً، مثل: الانحناء والركوع، والسجود، والبقاء والدوام، وجميع ما يعظم به رب العالمين فهو

لله، فمن صرف منه شيئاً لغير الله فهو مشرك كافر، و(الصلوات) معناها: جميع الدعوات، وقيل: الصلوات الخمس، و(الطيبات لله): الله طيب، ولا يقبل من الأقوال والأعمال إلا طيبها، (السلام عليك أيها النبي ورحمة الله وبركاته): تدعو للنبي صلى الله عليه وسلم بالسلامة والرحمة والبركة، والذي يدعى له ما يدعى مع الله.

The meaning of ***"at-Tahiyyaat"*** is that all of the acts of glorification belong to Allaah, in terms of Him owning them and being deserving of them. These acts include inclining, bowing, prostrating, and remaining and continuing (in the acts of prayer). Every act that is done to glorify (Allaah) belongs to Allaah. So whoever directs any part of that (glorification) to other than Allaah is a polytheist, disbeliever.

"As-Salawaat" means all of the supplications. It is also held that it refers to the five daily prayers.

"Wat-Tayyibaat": Allaah is *Tayyib* (good). He does not accept any of the sayings or actions except for those that are *tayyib* (good).

"As-Salaamu 'alayka ayyuhaan-Nabee wa Rahmatullaahi wa Barakaatuh" means that you are supplicating for the Prophet to have safety, mercy and blessing. The one who is supplicated for is not being supplicated to along with Allaah.

~~ the explanation ~~

Why is this? (It is) Because he is a slave of Allaah. But does he have the right to be supplicated to apart from Allaah? No. He ﷺ is a slave who needs to be supplicated for and not supplicated to.

(السلام علينا وعلى عباد الله الصالحين)، تسلم على نفسك، وعلى كل عبد صالح في السماء والأرض، والسلام دعاء، والصالحون يدعى لهم ولا يدعون مع الله.

"As-Salaamu 'alaynaa wa 'alaa 'Ibaadillaahis-Saaliheen" means you are sending *Salaam* (peace) upon yourself and upon every righteous servant in the heaven and the earth.

The ***"Salaam"*** is a supplication whereas the word ***"Saaliheen"*** refers to those who are being supplicated for and not being supplicated to alongside Allaah.

~~ the explanation ~~

"...'alaa 'Ibaadillaahis-Saaliheen" means that you supplicate for the servants of Allaah. The righteous servants are the ones whom you should supplicate for. So is it then permissible according to the intellect – before we even say according to the Religion – to supplicate to them? A righteous servant is in need of you supplicating for him, especially after he dies.

He is in need of your supplication because his deeds have been cut off unless he has one of the three things (that will make his good continue). So if he is in need of your supplication, is it logical that you supplicate to him? If you go to the grave of a righteous man, you should send your greetings upon him, supplicate for him and ask Allaah to be merciful to him. This is what has been legislated, what conforms to the intellect, and what is logical.

(أشهد أن لا إله إلا الله) وحده لا شريك له، تشهد شهادة اليقين أن لا يعبد في الأرض ولا في السماء بحق إلا الله، وشهادة أن محمداً رسول الله: بأنه عبد لا يعبد، ورسول لا يكذّب، بل يطاع ويتّبع، شرفه الله بالعبودية.

"Ash-hadu an Laa Ilaaha IllaaAllaah": Alone and with no partner. You testify with a firm testimony that no one in the heaven and the earth has the right to be worshipped except Allaah. Your testimony that Muhammad is the Messenger of Allaah means that he is a slave (worshipper of Allaah) who is not to be worshipped, and a messenger who is not to be rejected. Rather, he is to be obeyed and followed. Allaah honored him by granting him the station of servitude.

~~ the explanation ~~

What you say with your tongue: ***"Ash-hadu anna Muhammadar-Rasoolullaah"*** means that he is a Messenger that is not to be rejected – since rejecting him is disbelief and apostasy – as well as a Messenger that is to be obeyed. He must be obeyed completely. Not obeying him constitutes disobedience, and this disobedience may either lead to disbelief or something less than that. He deserves full and complete obedience. There is no other created being that merits complete and absolute obedience except for Allaah's Messenger ﷺ. The scholars have derived this from Allaah's statement:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنكُمْ ﴾

"O you who believe, obey Allaah and obey the Messenger and those in authority amongst you." [Surah An-Nisaa: 59]

The scholars have said that the verb **"obey"** being repeated with the Messenger, i.e. obey Allaah and obey the Messenger, indicates that he deserves complete and absolute obedience. If you can't find what the Messenger of Allaah ﷺ commanded you to do in the Book of Allaah or

you can't find what he forbade you from doing in the Book of Allaah, you must then obey him ﷺ (by way of the Sunnah) before asking: "Can something similar to it be found in the Qur'aan or not?" This is since his Lord testified to that for him, saying:

﴿ وَمَا يَنطِقُ عَنِ الْهَوَى. إِنْ هُوَ إِلاَّ وَحْيٌ يُوحَى ﴾

"And he doesn't speak from desire. It is only revelation revealed to him." [Surah An-Najm: 3-4]

So Allaah informs us that obeying the Messenger is obedience to Allaah whereas disobeying him is disobedience to Allaah. This is why the purified Sunnah at times brings forth the establishment of laws that cannot be found in the Qur'aan. On the day of Khaibar, Allaah's Messenger ﷺ forbade the people from eating domesticated donkeys and the Companions complied. They did not say: "There are no prohibitions except in the Qur'aan." On the contrary, they complied and declared it unlawful.

The Messenger of Allaah ﷺ also forbade a man from marrying a woman and her maternal aunt or paternal aunt. They complied with this as well and didn't say: "The only prohibition we found concerning this in the Qur'aan is that of marrying two sisters at the same time!" Rather, they complied and deemed it unlawful.

As for those who call themselves Qur'aaniyoon, this is a baseless sect, which first originated in the Indian subcontinent and then spread out in some of the Arab Muslim regions. Those who go by the name of Qur'aaniyoon are those who do not act on anything except for the Qur'aan. But they are not truthful (in their claim). Is it possible that they can act on the Qur'aan in the absence of the Sunnah? It's not possible unless they abandon praying, fasting, and performing this, i.e. the many detailed aspects of prayer, fasting, and pilgrimage that the Sunnah reports.

The Qur'aan states: **"And establish prayer."** So where did the detailed aspects of the prayer – from the initial *takbeer* and on – that have been mentioned in the hadeeth about the man who prayed badly come from?? They are reported in the Sunnah. Do the Qur'aaniyoon pray according to the Qur'aan and the Sunnah or just the Qur'aan? This is not possible. Do they perform the pilgrimage (Hajj) based on the Qur'aan only? This too is not possible. It is not possible to perform any deed unless it is based on both the Qur'aan and the Sunnah together.

Is it possible for you to say that the Qur'aan is not sufficient or can you say that it clarifies and explains everything? The answer is that the Book of Allaah is sufficient. But is the speech of Allaah's Messenger ﷺ not part of the Book of Allaah? Didn't Allaah say: **"Obey Allaah and obey the Messenger?"**

The Qur'aan orders us to obey the Messenger, and he ﷺ came to explain it, as Allaah says:

﴿ وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴾

"And We have sent down to you (O Muhammad) the Reminder so that you may explain clearly to men what was sent down to them and so that they may give thought." [Surah An-Nahl: 44]

This **"explanation"** of Allaah's Messenger ﷺ – by way of his speech, actions and tacit approvals – is from Allaah. This means that all of the clarification that is found in the Qur'aan and the Sunnah can be traced back to Allaah. There is nothing that comes from Allaah's Messenger ﷺ, not even those things mentioned solely in the Sunnah that are not like these laws, which cannot be found anywhere in the Qur'aan. In reality, these (laws) also come from Allaah since Allaah clarifies how He wills, does what He wills and rules according to what He wills. He has explained some things in the Qur'aan and left other things unexplained so that He could explain them in what He revealed to His Messenger.

So the one who is clarifying is in reality Allaah and the one who is legislating is in reality Allaah. Therefore, Allaah's clarification and laws at times comes in the revelation that is recited, i.e. the Qur'aan. And at times it comes in the revelation that is not recited, i.e. the Sunnah. Both revelations are from Allaah. All of these matters go back to Allaah. This is why it is not possible for the Book of Allaah to contradict the Sunnah of Allaah's Messenger. There is no contradiction between the two since they are both from Allaah alone. The Messenger ﷺ is the intermediary in conveying and legislating but take note - he is not an intermediary in matters of worship. When you worship Allaah, you worship Allaah directly.

However, the Messenger of Allaah ﷺ and all of the other messengers are intermediaries between Allaah and worship in terms of its legislation and clarification. This is since Allaah has chosen them to clarify and convey. They are the messengers and intermediaries in matters of legislating, conveying and clarifying. So with regard to worship, Allaah is to be worshipped directly. He does not need any intermediary to convey your prayer, supplication and invocation to Him. He is with you so who is the one who conveys it? How can he need someone to convey it to Him when He is with you? He does not separate from you at all. He sees you, sees your location and hears your speech. He knows what is in the hearts. What is the significance of having an intermediary then? This intermediary is not of this type.

Whoever mediates for Allaah to serve as an intermediary between you and Him does not have this description. He does not know anything about you except for your outer garments. This is what he knows. As for what is beneath these garments, he doesn't know. So would you leave the One who is close to you and responds to your calls - the One who is with you at every moment as well as with every individual and creature, there being nothing hidden from Him? What is the significance of an intermediary then? There is no point in having an intermediary in matters of worship.

والدليل قوله تعالى: (تَبَارَكَ الَّذِي نَزَّلَ الفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلعَالَمِينَ نَذِيراً)

The proof for this is Allaah's statement: **"Blessed be the One who sent the Criterion to His slave so that He may be a warner for the creation."** [Surah Al-Furqaan: 1]

~~ the explanation ~~

If you were to strive based on your knowledge that Allaah has honored His Prophet through servitude more than you strive to implement the word *"Sayyidinaa"*, you would find Allaah saying:

﴿ تَبَارَكَ الَّذِي نَزَّلَ الفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلعَالَمِينَ نَذِيرًا ﴾

"Blessed be the One who sent the Criterion to His slave so that He may be a warner for the creation." [Surah Al-Furqaan: 1]

And:

﴿ الحَمْدُ لِلَّهِ الَّذِي أنزَلَ عَلَى عَبْدِهِ الكِتَابَ ﴾

"All praise is for Allaah who revealed to His servant the Book." [Surah Al-Kahf: 1]

And:

﴿ سُبْحَانَ الَّذِي أسْرَى بِعَبْدِهِ لَيْلاً ﴾

"Glorified is He who took His slave for a journey at night." [Surah Al-Israa: 1]

Servitude is one of the greatest characteristics of the Prophet. Due to the fact that he ﷺ actualized servitude, he was able to achieve the role of Imaam of the messengers. So he is the leader of the messengers. He led the messengers in prayer on the night of Israa and Mi'raaj.

He actualized true servitude. So he was able to reach that which no other Messenger before him reached such that he reached the point where he was able to hear the squeaking of the pens – the pens of the angels as they write down Allaah's Decree by His leave. There, he spoke to Allaah directly without the intermediary of Jibreel. He ﷺ actualized true servitude as he would stand in prayer at night until his feet would swell. When this was mentioned to him, he ﷺ would respond: **"Should I not then be a grateful servant."**

قوله: (اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم إنك حميد مجيد): الصلاة من الله ثناؤه على عبده في الملأ الأعلى، كما حكى البخاري في صحيحه عن أبي العالية قال: صلاة الله ثناؤه على عبده في الملأ الأعلى، وقيل: الرحمة، والصواب الأول. ومن الملائكة: الاستغفار، ومن الآدميين: الدعاء. (وبارك...) وما بعدها: سننٌ أقوالٍ وأفعالٍ.

The Thirteenth and Fourteenth Pillar: *"Allaahumma Salli 'alaa Muhammadin wa 'alaa Aali Muhammadin kamaa Salayta 'alaa Ibraaheema wa 'alaa Aali Ibraaheema Innaka Hameedun Majeed."* [O Allaah, send your praises upon Muhammad and the family of Muhammad as you sent praises upon Ibraaheem and the family of Ibraaheem. Verily, You are Most-Praiseworthy, Most Glorified]

The meaning of *Salaat* from Allaah is His praising of His servant in the greatest of gatherings, as has been reported by Al-Bukhaaree in his *Saheeh* from Abul-'Aaliyah who said: "The

Salaat of Allaah means His praise for His servant in the highest of gatherings (i.e. angels)."

It is also held that *Salaat* means mercy. But the first definition is more correct. As for the *Salaat* when it comes from the angels, it means: Asking for forgiveness. And from the humans, it means supplication. Asking for blessing of Muhammad and what comes after that, are all supererogatory statements and actions.

~~ **the explanation** ~~

This version of the *tashahhud* is well known. There are other forms of it as well. You may memorize whichever wording of the *tashahhud* that you like. However, choose one that is agreed upon. And if you hear someone using a *tashahhud* that varies from this one, do not condemn him. The same could be said about sending *Salaat* on the Prophet ﷺ if you have memorized the version mentioned here by the author. There are other ways of saying it as well. And we have stated many times that there exists many ways of doing it. Perhaps all of these ways (of sending *Salaat* on the Prophet) have been gathered together by the great scholar Ibn Al-Qayyim in his book which is unique in its subject: *"Jalaa-ul-Afhaam fis-Salaati 'alaa Khair-il-Anaam."*

The Salaat mentioned here (i.e. above) is known as the Abrahamic Salaat. The most comprehensive form of it is the one that has been agreed upon, which is:

اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم
وعلى آل إبراهيم إنك حميد مجيد. وبارك على محمد وعلى آل
محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد

"Allaahumma Salli 'alaa Muhammadin wa 'alaa Aali Muhammad kamaa salaita 'alaa Ibraaheema wa 'alaa Aali Ibraaheem. Innaka Hameedun Majeed.

Wa Baarik 'alaa Muhammadin wa 'alaa Aali Muhammad kamaa baarakta 'alaa Ibraaheema wa 'alaa Aali Ibraaheem. Innaka Hameedun Majeed."

This manner of saying it is agreed upon. And there are many other ways. However you should take note that none of the versions of the Abrahamic *Salaat* that have been recorded by Ibn Al-Qayyim in his afore-mentioned book contain any mention of the word *"Sayyidinaa"* (Our master), such as: *"Allaahumma Salli 'alaa Sayyidinaa Muhammad."*

Many of our sensitive Muslim brothers, if you don't say *"Sayyidinaa"* when sending Salaat and just say *"Allaahumma Salli 'alaa Muhammad"*, will perhaps think bad thoughts about you and say: "This person doesn't have any respect for Allaah's Messenger!"

In fact, this very thing actually did happen, for one time a Moroccan man on Hajj told me: "O Shaikh! I have attended your lessons from the first class till now while traveling. But I notice about you that when you send *Salaat* on the Prophet ﷺ, you say *'Allaahumma Salli 'alaa Muhammad'* and I never heard you once say: *'Allaahumma Salli 'alaa Sayyidinaa Muhammad.'* Why is this O Shaikh?"

He asked a good question and I clarified the matter to him, thus reducing the irritation found in him since he would become very annoyed whenever he would hear someone send *Salaat* on the Prophet ﷺ and not say: *"Allaahumma Salli 'alaa Sayyidinaa Muhammad."*

The Muslim common-folk do not make any distinction in matters. Perhaps they think that someone who leaves out the word *"Sayyidinaa"* does not respect the Prophet ﷺ and does not love him in the manner that he deserves.

The reply: This is ignorance. It may even be called compound ignorance. Compound ignorance is when someone is ignorant and he doesn't know that he is ignorant. If you don't know that you don't know something then this is ignorance on top of ignorance. So what is it that someone with ignorance attached to him knows? Nothing!

The point is that Muhammad, the Messenger of Allaah ﷺ, is our leader (*Sayyid*). He is the leader of all of mankind - all of the descendants of Aadam. This is what I worship Allaah with. We must believe this, in accordance with what he ﷺ has informed us: **"I am the *Sayyid* (leader) of mankind on the Day of Judgement. I am the *Sayyid* (leader) of the children of Aadam, and I do not say this to boast."** We are obligated to believe that he is the *Sayyid* (leader) of all of mankind.

But in spite of this, when he ﷺ taught the Companions how to send *Salaat* on him and when he dictated the Abrahamic Salaat to them during the revelation of the *ayah*:

﴿ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا
أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾

"Verily Allaah and His Angels send *Salaat* (praises) on the Prophet. O you who believe, send your praises (*Salaat*) and greetings (*Salaam*) on him" [Surah Al-Ahzaab: 56]

When this *ayah* was revealed, the Companions asked: "O Messenger of Allaah ﷺ, you have already taught us how to send greetings (of *Salaam*) upon you, but we have been ordered to (also) send praises (*Salaat*) upon you, so how do we send *Salaat* on you?"

It is possible that this sort of questioning occurred in several different gatherings based on the fact that there are numerous manners of sending Salaat on the Prophet ﷺ. The Prophet ﷺ taught his Companions to say it like this: *"Allaahumma Salli 'alaa Muhammad."* This does not mean that he ﷺ revoked his status of leadership and that he was no longer a *Sayyid.*

You have noted that at times the Prophet ﷺ would condemn people in certain circumstances who would make statements that were understood to contain exaggeration and extremism with regard to himself. He ﷺ would condemn the one who said: "You are our *Sayyid*

(leader), son of our *Sayyid*. And you are the best among us, son of the best among us" even though he really is the *Sayyid* (leader) of mankind.

However, he did this because he feared that this man was being afflicted with extremism. Going to extremes with regard to the righteous people is one of the main causes of others being worshipped besides Allaah. So in order to protect the sanctuary of Tawheed, he told him no. He forbade him from (saying) that, saying: **"I am only a slave, so say: 'The slave and messenger of Allaah.'"** This was even in spite of his prior statement in which he announced that he was the *Sayyid* (leader) of the children of Aadam. However, there is no contradiction between this statement and that statement since each situation warrants its own statement depending on its circumstances.

The situation in which the Prophet ﷺ condemned the man was a situation that warranted such a condemnation and warning, whereas the situation in which he ﷺ announced he was the *Sayyid* (of mankind) was due to the fact that he was talking about his ﷺ intercession. So he was clarifying its reality – the reality that he is the *Sayyid* (leader) of all of mankind.

The point we are trying to make here is: Sending *Salaat* on the Prophet should be done by using one of the versions that have been reported in the texts. You should not add the phrase "*Sayyidinaa*" (our leader) to it even though the Prophet is our *Sayyid*. I hope that this point is understood. Furthermore, after making this point clear, I would like to reiterate that we must believe and affirm, in accordance with his ﷺ report, that the Prophet ﷺ is our *Sayyid* (leader). However, when sending *Salaat* upon him, we should not say: "*Allaahumma Salli 'alaa Sayyidinaa.*" Rather we should just say: "*Allaahumma Salli 'alaa Muhammad*" since this would be following his example, implementing his teachings, and carrying out his instructions.

This statement stuns some people, which is why I must say again that the scholars have unanimously agreed that it is not permissible for a

Muslim who wants to worship Allaah through words of supplication that have been reported in the texts to add, subtract, change or replace any of those words.

The scholars of Hadeeth, with their intricate memory and understanding of the texts, use as evidence one single report, which others perhaps are not aware of the basis of proof found in it. This report is about the time when the Prophet ﷺ taught one of his Companions the supplication one should make when going to bed. The supplication contains the following words:

آمنت بكتابك الذي أنزلت، ونبيِّك الذي أرسلت

"Aamantu bi-Kitaabik aladhee anzalta wa Nabee'ik aladhee arsalta." **[I believe in Your Book that You revealed and in Your Prophet that You sent.]**

This Companion began to repeat this supplication in order to memorize it, but then on one occasion, said: *"...wa Rasoolik aladhee arsalta"*, i.e. "...in Your Messenger that You sent."

What did he do? He replaced the word *"Nabee"* (Prophet) with the word *"Rasool"* (Messenger). This Companion then narrated that: "The Prophet ﷺ tapped my chest and said: **"No, say: *'Wa Nabee'ik aladhee arsalta.'*"**

This is clear proof that it is not proper for a person who wishes to follow Allaah's Messenger ﷺ and abide by his teachings to add, subtract, change or replace (these supplications) based on his own accord. The "Messenger" and "Prophet" are two valid titles for Prophet Muhammad. However, we cannot change the supplication from the manner in which it was reported since that is the way the Prophet ﷺ stated it.

The Prophet ﷺ does not speak from his own desire. So these words were revealed to the Prophet ﷺ through revelation from Allaah. Meaning: The legislation of these words of remembrance that are to be said at the time of sleeping came down from the heavens. So if something was revealed to the Prophet ﷺ and he conveyed it to his Companions in the same manner in which it was sent down, it would not be proper for the Companions to change that. And we should follow their example, and Allaah knows best.



♦ THE REQUIREMENTS OF THE PRAYER ♦

والواجبات ثمانية: جميع التكبيرات غير تكبيرة الإحرام، وقول: (سبحان ربي العظيم) في الركوع، وقول: (سمع الله لمن حمده) للإمام والمنفرد، وقول: (ربنا ولك الحمد) للكل، وقول: (سبحان ربي الأعلى) في السجود، وقول: (رب اغفر لي) بين السجدتين، والتشهد الأول، والجلوس له. فالأركان: ما سقط منها سهواً أو عمداً بطلت الصلاة بتركه، والواجبات: ما سقط منها عمداً بطلت الصلاة بتركه، وسهواً جبره السجود للسهو، والله أعلم.

Its requirements are eight: (1) All of the *takbeers* except for the Opening *Takbeer;* (2) Saying "*Subhaana Rabbee al-'Adheem*" [Perfect is my Lord, the Most Great] while bowing; (3) Saying "*Sami'a Allaahu Liman Hamidahu*" [Allaah hears the one who praises Him] – this applies to the one leading the prayer and the one praying alone; (4) Saying "*Rabbanaa wa Lakal-Hamd*" [Our Lord to You belongs the Praise] – this applies to everyone; (5) Saying "*Subhaana Rabbee al-A'alaa*" [Perfect is my Lord, the Most High] while prostrating; (6) Saying "*Rabb Ighfir Lee*" [My Lord, forgive me] while sitting in between prostrations; (7) The first *Tashahhud;* and (8) Sitting for it.

The pillars are that which if one fails to perform any of them out of forgetfulness or intentionally, his prayer is rendered invalid because he abandoned them. The requirements are that which if one fails to perform any of them intentionally, his prayer is rendered invalid due to his abandoning them. However, if he fails to do any of them out of forgetfulness, he must perform the (extra) prostrations for forgetfulness (at the end of the prayer). And Allaah knows best.

~~ the explanation ~~

The requirements are eight. (1) All of the *takbeers* with the exception of the initial *takbeer,* (2) saying *Subhaana Rabbee al-'Adheem* when bowing, (3) saying *Sami'-Allaahu Liman Hamidah* for the one leading the prayer as well as the one praying alone...what is the author indicating here? He is alluding to the fact that there is a Fiqh-related difference of opinion on this issue. Should the one who is following in prayer say: *Sami'-Allaahu Liman Hamidah* or when the Imaam says *Sami'-Allaahu Liman Hamidah,* does the one being led in prayer just say *Rabbanna Lakal-Hamd or Rabbanna wa Lakal-Hamd*?

This (last scenario) is the most famous view. However, some scholars – and at the forefront of them is Imaam Ash-Shaafi'ee, according to his *madh-hab* – use as proof the Prophet's ﷺ saying: **"Pray as you have seen me praying"** regardless of whether the basis for this proof is correct or not. As we discussed previously, the scholars differ in their manner of extracting proof from the texts and in their understanding of the texts. So this was the understanding of Imaam Ash-Shaafi'ee, may Allaah have mercy on him, in that he held that the one following in prayer should repeat what the Imaam says, i.e. he should also say: *Sami'-Allaahu Liman Hamidah.*

The established opinion according to many of the scholars is that which has been mentioned by Imaam Ibn 'Abdil-Wahhaab, may Allaah have mercy on him, which is that: Saying *"Sami'-Allaahu Liman Hamidah"* is only to be done by the one leading the prayer and the one praying alone whereas saying *"Rabbanaa wa Lakal-Hamd"* is for everyone, as well as saying *"Subhaana Rabbee al-A'alaa"* and so on.

This brings us to the end of the conditions, pillars and requirements of prayer. May Allaah send His praises and peace upon Muhammad, his family and Companions.



The Conditions, Pillars and Requirements of Prayer

text & explanation

By Shaikh 'Abdul-Muhsin bin Hamad Al-'Abbaad

♦ A BRIEF BIOGRAPHY OF THE AUTHOR ♦

His Name and Lineage:
He is the great scholar and Muhaddith, Shaikh 'Abdul-Muhsin bin Hamad Al-'Abbaad Aali Badr. The family of Aali Badr comes from the family of Jalaas, which originates from the ancient tribe of 'Anazah, one of the descendent tribes of 'Adnan (descendent of Prophet Isma'eel).

The Shaikh was born on a Tuesday night after 'Ishaa in the month of Ramadaan, 1353H in the city of Zulfi, Saudi Arabia. This is the city where he grew up and learned the basics of reading and writing.

His Early Studies:
While in Zulfi, he studied under Shaikh 'Abdullaah bin Ahmad Al-Manee', Shaikh Zaid bin Muhammad Al-Munaifee, Shaikh 'Abdullaah bin 'Abdir-Rahmaan Al-Ghaith with whom he completed the noble Qur'aan, and Shaikh Faalih bin Muhammad Ar-Roomee.

When the first elementary school opened in Zulfi in 1368H, he joined it in its third year and obtained his primary degree there in 1371H.

After completing his primary studies, he moved to Riyadh and signed up with the Educational Institute there. Amongst the colleagues that he studied with at that time was Shaikh Muhammad Amaan Al-Jaamee, may Allaah have mercy on him.

After graduating from this institute, the Shaikh enrolled with the College of Sharee'ah in the Imaam Muhammad bin Su'ood Islamic University of Riyadh. During his last year at the college, he was appointed a teacher in the Educational Institute of Buraidah in 5/13/1379H.

Then towards the end of that final school year, he returned back to Riyadh to take his final examination for the college. Allaah blessed him by granting him the ability to finish first amongst his whole class which consisted of over 80 graduates. They represented the fourth class of graduates from the College of Sharee'ah. He also finished in the first rank amongst his class during his first three years at the college and when receiving his secondary degree from the Educational Institute of Riyadh.

While in Riyadh, he was able to study under scholars the likes of Shaikh Muhammad bin Ibraaheem Aali Shaikh, Shaikh 'Abdul-'Azeez bin Baaz, Shaikh Muhammad Al-Ameen Ash-Shanqeetee, Shaikh 'Abdur-Rahmaan Al-Ifreeqee and Shaikh 'Abdur-Razzaaq 'Afeefee both in the University and in local *masaajid*.

In 1380H, he transferred to teach in the Educational Institute of Riyadh. But when the Islamic University of Madeenah opened and the first college to be established there was the College of Sharee'ah, Shaikh Muhammad bin Ibraaheem Aali Shaikh selected him to work there as a teacher. Prior to this, towards the end of 1379H, Shaikh 'Abdul-Muhsin had requested Shaikh Muhammad bin Ibraaheem, may Allaah have mercy on him, to put him in the teaching profession program, to which he agreed on the condition that when he completed the program he would teach at the Islamic University when it opened. Shaikh 'Abdul-Muhsin replied that he was fully prepared for the task.

His Role in the Islamic University:

So he began teaching at the Islamic University of Madeenah in 1381H and he was the first person to ever deliver a class there. He accompanied his teacher, Shaikh 'Abdul-'Azeez bin Baaz, who taught at the University for the next fifteen years.

He served as a member of the University's committee from the time of its inception to 1393H. Then in 7/30/1393H, he was appointed vice-president of the Islamic University behind Shaikh 'Abdul-'Azeez bin Baaz, the president at that time, who nominated him amongst three

candidates for the position, upon which King Faisal, may Allaah have mercy on him, selected him for the job.

Shaikh 'Abdul-Muhsin stayed in this position up to 10/26/1399H when he was relieved of it at his own request. In the first two of these six years, he was the second-in-charge. Then when Shaikh 'Abdul-'Azeez bin Baaz, may Allaah have mercy on him, transferred to become president of the Educational Research and Religious Verdict Administration, he became first-in-charge. During these six years, the Shaikh continued to give two weekly classes for fourth-year students at the College of Sharee'ah.

Shaikh 'Abdul-Muhsin says about this: "I would go to him, i.e. Shaikh Ibn Baaz, before going to the University and sit with him for a little while. Shaikh Ibraaheem Al-Husayyin would also be with him and would read the (chapters on) *Mu'aamalaat* (business and social dealings between Muslims) to him from after Fajr till the sun rose. On one of these days, he said to me: 'I had a dream last night where I saw a beautiful camel, which I was pulling and you were riding. And I led it to the Islamic University.' And all praise be to Allaah, this dream came true for I served as vice-president under him for two years, then assumed his role as interim president after him for four years."

During the time that he served as president of the University, about five-thousand manuscripts were added to its library. Most of these manuscripts were books of Hadeeth and books on the Creed of the Salaf.

Amongst the other milestones reached by the University under Shaikh 'Abdul-Muhsin's presidency was that it transferred from being a government facility to a private institution, the advanced studies department for the Master's and Doctorate's programs were formed, the faculties of Qur'aan and Islamic studies, Hadeeth, and Arabic language were created, the size of the University's land increased to accommodate a proposed 20,000 students, and the University's printing department was also established.

Shaikh 'Abdul-Muhsin continues to teach at the University until this very day even though he is past the compulsory age of retirement. No one has taught longer at the Islamic University than him since he taught from its very first day until now. In addition to this, he also continues to hold lessons in the Prophet's Masjid.

Sufficient as testimony of the great role Shaikh 'Adul-Muhsin Al-'Abbaad has had on the Islamic University of Madeenah is what Shaikh Hammaad Al-Ansaaree said as recorded by his son, 'Abdul-Awwal, in his biography of his father (2/597): "The Islamic University (of Madeenah) is the university of Al-'Abbaad, Az-Zayid and Shaikh Ibn Baaz." And then he began praising the days they spent together.

His Students:

Many of today's scholars and well-known students of knowledge have studied under the Shaikh either through his classes in the University or the lessons he delivers in the Prophet's Masjid. Amongst the most famous of them are:

1. Shaikh Ihsaan Ilaahee Dhaheer, may Allaah have mercy on him;
2. Dr. 'Alee Naasir Al-Faqeehee
3. Dr. Saalih As-Suhaymee
4. Dr. Wasee'ullaah 'Abbaas
5. Dr. Baasim Al-Jawaabirah
6. Dr. 'Aasim bin 'Abdillaah Al-Qaryootee
7. Dr. Ibraaheem Ar-Ruhaylee
8. Dr. 'Abdur-Razzaaq Al-'Abbaad, his son
9. Dr. Rabee' bin Haadee Al-Madkhalee

His Writings:

Shaikh 'Abdul-Muhsin Al-'Abbaad has authored numerous books, some of which were either originally lectures or lessons he gave throughout the course of his life. Below are some of his well-known published books and treatises:

1. *'Ishroona Hadeethan min Saheeh-il-Bukhaaree* [20 Hadeeth from the Narrations of Al-Bukhaaree]

2. *'Ishroona Hadeethan min Saheeh-il-Imaam Muslim* [20 Hadeeth from the Narrations of Imaam Muslim]

3. *Min Akhlaaq-ir-Rasool-il-Kareem* [From the Manners of the Noble Messenger]

4. *'Aqeedatu Ahlis-Sunnah wal-Jamaa'ah fis-Sahaabat-il-Kiraam* [The Creed of Ahlus-Sunnah wal-Jamaa'ah concerning the Noble Companions] This book is available on Al-Ibaanah.Com as a free e-book.

5. *'Aqeedatu Ahlis-Sunnah wal-Athar fil-Mahdee-il-Muntadhar* [The Creed of Ahlus-Sunnah wal-Athar concerning the Awaited Mahdee] This book was originally a lecture he gave, which Shaikh Ibn Baaz was present for, praised, and announced he would publish.

6. *Fadlul-Madeenah wa Adaab Suknaahaa wa Ziyaaratihaa* [The Virtue of Madeenah and the Etiquettes of Living in it and Visiting it]

7. *Sharh 'Aqeedah Ibn Abee Zaid Al-Qayrawaanee* [An Explanation of the Creed of Ibn Abee Zaid Al-Qayrawaanee] This explanation is based on various lessons he would give in the masjid.

8. *Fat'h-ul-Qawee-il-Mateen bi-Sharh-il-Arba'een* [Allaah's Assistance in Explaining An-Nawawee's 40 Hadeeth] An excellent book in which the Shaikh explains An-Nawawee's 42 hadeeth and Ibn Rajab's additional 8 hadeeth – 50 in total.

The Scholars' Praise for him:

The great scholar, Hammaad Al-Ansaaree, may Allaah have mercy on him, said about him: "Verily, my eyes did not see the likes of Shaikh 'Abdul-Muhsin Al-'Abbaad in terms of piety." [*Tarjamah Hammad Al-Ansaaree* (2/621)]

It is important to note that Shaikh Hammaad said this even though he had met and accompanied great scholars the likes of Muhammad bin Ibraaheem Aali Shaikh, Al-Mu'allimee, Ibn Baaz and Al-Albaanee. So this is a significant testimony.

Since Shaikh 'Abdul-Muhsin Al-'Abbaad was well-versed in the field of Hadeeth, the great scholar, Imaam Al-Albaanee, would rely on some of his verifications, as can be seen in his *as-Saheehah* (5/276). While authenticating a hadeeth about the Mahdee and quoting Ibn Al-Qayyim as saying it was good, he said: "Shaikh Al-'Abbaad concurred with it in his treatise on the Mahdee."

He had a very strong relationship with his teacher, Shaikh 'Abdul-'Azeez bin Baaz. Whenever someone would come from Madeenah (to Riyadh), he would ask them about Shaikh 'Abdul-Muhsin Al-'Abbaad, Shaikh Hammaad Al-Ansaaree and Shaikh 'Umar Fullaata. [*Jawaanib min Seerah Ibn Baaz* (pg. 261)]

Shaikh Al-Albaanee, may Allaah have mercy on him, said: "I do not know of anyone equal to him in this era with devotion to the Hadeeth and vast research of it. I cannot do without nor do I see that anyone else can do without his books and benefiting from them."

His Lessons:
As mentioned before, Shaikh 'Abdul-Muhsin holds regular lessons at the Prophet's Masjid in addition to teaching in the University. Some of the classical works he explained in the Haram during his lessons there and which can be found in the tape library at the Haram are:

1. An explanation of the abridgement of *al-Alfiyyah* (57 tapes)
2. An explanation of *Saheeh Bukhaaree,* which is incomplete (623 tapes)
3. An explanation of *Sunan An-Nasaa'ee* (414 tapes)
4. An explanation of *Adaab-ul-Mashee ilaas-Salaat* (14 tapes)



♦ INTRODUCTION TO THE EXPLANATION ♦

All praise is for Allaah, Lord of all that exists, and may the peace and praises of Allaah be upon His servant and Messenger, our Prophet, Muhammad, as well as upon all of his family and Companions.

To proceed: This is an explanation of a treatise written by Shaikh-ul-Islaam Muhammad bin 'Abdil-Wahhaab, may Allaah have mercy on him, which consists of the conditions (*shuroot*), pillars (*arkaan*) and requirements (*waajibaat*) of prayer. So I say:

This treatise contains the nine conditions, fourteen pillars and eight requirements of prayer. Whilst discussing the fourth condition of prayer, which is uplifting ritual impurity, the author also mentions the ten conditions and six obligations of ablution (*wudoo*), its one requirement, which is mentioning Allaah's Name if one remembers, and its eight nullifiers.

During his discussion on the pillars of prayer, he gives an interpretation (*tafseer*) of Surah Al-Faatihah and explains the meaning of the words of the opening supplication and the *tashahhud*.

The word "conditions" (*shuroot*) is the plural of "condition" (*shart*). A condition is defined as that which if absent necessitates the absence of something else, however, if present does not necessarily necessitate the presence of something else.

Meaning: If a person is not in a state of ritual purity, this necessitates that the prayer he makes is not valid, since one of the conditions for prayer is purification.

This is based on the Prophet's ﷺ statement: **"Allaah does not accept the prayer of any of you if you should be in a state of ritual impurity**

until he performs ablution." [Reported by Al-Bukhaaree (6954) and Muslim (537) from Abu Hurairah]

On the other hand, a person may perform ablution then break it without having prayed with that ablution. So in this case, the presence of ritual purity does not necessitate the presence of prayer.



♦ THE CONDITIONS OF THE PRAYER ♦

شُرُوطُ الصَّلاةِ تِسْعَةٌ: الإسْلامُ، وَالعَقْلُ، وَالتَّمْيِيزُ، وَرَفْعُ الحَدَثِ، وَإزَالَةُ النَّجَاسَةِ، وَسَتْرُ العَوْرَةِ، وَدُخُولُ الوَقْتِ، وَاسْتِقْبَالُ القِبْلَةِ، وَالنِّيَةُ. الشَرْطُ الأَوَّلُ: الإِسْلامُ وَضِدُّهُ الكُفْر، وَالكَافِرُ عَمَلُهُ مَرْدُودٌ وَلَوْ عَمِلَ أيَّ عَمَلٍ، وَالدَّلِيلُ قَوْلُهُ تَعَالى: (مَا كَانَ لِلْمُشْرِكِينَ أن يَعْمُرُوا مَسَاجِدَ الله شَاهِدِينَ عَلَى أنفسِهِمْ بِالْكُفْرِ. أوْلَئِكَ حَبِطَتْ أعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ) قَالَ تَعَالى: (وَقَدِمْنَا إلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاء مَّنثُورًا)

The conditions of the prayer are nine: (1) Islaam; (2) Sanity; (3) Reaching the age of Maturity; (4) Uplifting Ritual Impurity; (5) Removal of Filth; (6) Covering the *'Awrah*; (7) Arrival of the Proper Time; (8) Facing the Qiblah; and the (9) Intention.

The First Condition – Islaam: Its opposite is disbelief. The actions of a disbeliever are not accepted (by Allaah) regardless of what good deed he may perform. The proof for this is Allaah's saying: **"It is not for the polytheists to maintain the mosques of Allaah while they witness against their own selves of disbelief. The works of such are in vain and in Hell will they abide forever."** [Surah At-Tawbah: 17]

And Allaah's saying: **"And We shall turn to whatever deeds they (polytheists) did and make such deeds as scattered floating particles of dust."** [Surah Al-Furqaan: 23]

~~ *the explanation* ~~

Every action that a person in this ummah does in order to get closer to Allaah is of no benefit to him unless it is preceded by the testimony

that there is no deity worthy of worship besides Allaah and Muhammad is the Messenger of Allaah and that action is built upon these two testimonies. So one must make his action sincerely and purely for the sake of Allaah. This is one of the requisites of testifying that no deity has the right to be worshipped except Allaah.

And likewise one must follow the Messenger of Allaah ﷺ. This is one of the requisites of testifying that Muhammad is the Messenger of Allaah. Any good deed performed by a disbeliever is of no use or benefit to him in the sight of Allaah since he is lacking the first condition, which is Islaam.

The Shaikh, may Allaah have mercy on him, uses the two *ayahs* from Surah At-Tawbah and Surah Al-Furqaan to prove the point that the deeds of disbelievers are rejected and unacceptable. The ayah in Surah At-Tawbah ends with a clarification that the deeds of the disbelievers are in vain, whereas the *ayah* in Surah Al-Furqaan clarifies that their deeds have no significance since they are like floating particles of dust, meaning they have been cancelled out and vanished.

الشَّرْطُ الثَّانِي: العَقْلُ وَضِدُّهُ الجُنُون، وَالمَجْنُونُ مَرْفُوعٌ عَنْهُ القَلَمُ حَتَّى يَفِيقَ، وَالدَّلِيلُ حَدِيثُ: (رُفِعَ القَلَمُ عَنْ ثَلاثَةٍ: النَائِمُ حَتَّى يَسْتَيْقِظَ، وَالمَجْنُونُ حَتَّى يَفِيقَ، وَالصَغِيرُ حَتَّى يَبْلُغْ)

The Second Condition – Sanity: Its opposite is Insanity. As for the insane person, the pen (that records his deeds) is lifted from him until he regains sanity. The proof for this is the hadeeth: **"The pen is lifted from three people: A person sleeping until he wakes up; an insane person until he regains sanity; and a child until he reaches the age of puberty."**

~~ the explanation ~~

When a person is praying it is imperative that he be conscious and mindful as opposed to unconscious whether due to insanity or intoxication. This is since the pen is lifted from an insane person, i.e. he is not accountable for his deeds. As for an intoxicated person, he is someone that has caused his senses to vanish and so as a result he is counted as being from among the insane people. So when he prays, he is not mindful of what he is doing.

The author, may Allaah have mercy on him, uses the hadeeth: **"The pen is lifted from three people"** to prove this point. This is an authentic hadeeth reported by Abu Dawood (4398), An-Nasaa'ee (3432) and Ibn Maajah (2041) from 'Aa'ishah, may Allaah be pleased with her. Refer also to *Irwaa'-ul-Ghaleel* of Al-Albaanee (297).

الشَّرْطُ الثَّالِثُ: التَّمْيِيزُ وَضِدُّهُ الصِّغَرُ، وَحَدُّهُ سَبْعُ سِنِينَ ثُمَّ يُؤْمَرُ بِالصَّلاَةِ لِقَوْلِهِ صَلَّى الله عَلَيْهِ وَسَلَّمَ: (مُرُوا أَبْنَاءَكُمْ بِالصَّلاَةِ لِسَبْعٍ، وَاضْرِبُوهُمْ عَلَيْهَا لِعَشْرٍ وَفَرِّقُوا بَيْنَهُمْ فِي المَضَاجِعِ)

The Third Condition – Age of Maturity: Its opposite is childhood. Its extent is the age of seven. Then he should be ordered to pray. The proof for this is the Prophet's saying: **"Command your children to pray by (the age of) seven and beat them to it by (the age of) ten. And separate them in their beds."**

~~ the explanation ~~

When a child reaches the age where he is able to distinguish gender, which is the age of seven, he should be ordered to pray. However, this ordering is not in the form of an obligation since the prayer is only obligatory on him when he reaches the age of puberty. Rather, he is

only ordered to pray at this age for the sake of accustoming him to prayer and so that he could perform it in the correct manner.

When he reaches the age of ten, the order for him to pray should be reinforced and strengthened. And he should be reprimanded if he fails to do so by non-violent hitting. This is based on the statement of the Prophet ﷺ: **"Command your children to pray by (the age of) seven, and beat them to it by (the age of) ten..."** which is an authentic hadeeth reported by Ahmad (6756 & 6689) and Abu Dawood (495) from 'Abdullaah bin 'Amr ؓ. It was also reported by Abu Dawood (494) from Sabrah bin Ma'bad Al-Juhnee ؓ. [See *Irwaa-ul-Ghaleel* (247)]

الشَّرْطُ الرَّابِعُ: رَفْعُ الحَدَثِ، وَهُوَ الوُضُوءُ المَعْرُوف، وَمُوجِبُهُ الحَدَثُ. وَشُرُوطُهُ عَشَرَةٌ: الإِسْلامُ، وَالعَقْلُ، وَالتَّمْيِيزُ، وَالنِيَّةُ، وَاسْتِصْحَابُ حُكْمِهَا بِأَن لاَ يَنْوِيَ قَطْعَهَا حَتَّى تَتِمَ الطَّهَارَةُ، وَانْقِطَاعُ مُوجِبٍ، وَاسْتِنْجَاءٌ أو اسْتِجْمَارٌ قَبْلَهُ، وَطَهُورِيَّةُ مَاءٍ وَإِبَاحَتُهُ، وَإِزَالَةُ مَا يَمْنَعُ وُصُولَ المَاءِ إِلى البَشَرَةِ، وَدُخُولُ وَقْتٍ عَلى مَنْ حَدَثُهُ دَائِمٌ لِفَرْضِهِ.

The Fourth Condition – Uplifting Ritual Impurity: This refers to the well-known ablution (*wudoo*). What makes ablution mandatory is *hadath* (ritual impurity). Its conditions are ten: (1) Islaam; (2) Sanity; (3) Age of Maturity; (4) Intention; (5) Preserving its Status by not intending to stop it until one completes his ritual purity; (6) Removal of what makes ritual purity mandatory; (7) Cleansing the private parts; (8) Clean Water that is permissible to use; (9) Removing all things that prevent the water from reaching the skin; and (10) It must be the proper time for it. This applies to those who have a constant state of ritual impurity, due to its obligation.

~~ **the explanation** ~~

Hadath (impurity) refers to everything that comes out from the two private part areas. It also refers to anything that nullifies one's ablution (*wudoo*). So therefore, *hadath* is anything that makes ablution mandatory.

There are two types of *hadath* (impurities):

The Major Impurity: This type makes *ghusl* obligatory. It is broken down into *Janaabah* (sexual defilement), *Hayd* (menses) and *Nifaas* (post-partum bleeding).

The Minor Impurity: This type makes *wudoo* (ablution) obligatory.

Uplifting ritual impurities can be achieved by way of *ghusl* or *wudoo* for anyone who is able to find water and use it. But in the event that one does not find water or he finds it but is not able to use it, the uplifting of impurities, whether major or minor, can be achieved by performing *tayammum*.

If a person performs *tayammum* to purify himself from major impurity, then later on finds water, he should perform *ghusl*. This is based on the Prophet's ﷺ statement: **"Indeed the pure earth serves as purification for the Muslim even if he doesn't find water for ten years. But if he finds water, he should let it touch his skin."** This hadeeth was reported by At-Tirmidhee (124) and others from Abu Dharr رضي الله عنه. At-Tirmidhee said it was *hasan saheeh*. Refer to *Irwaa'-ul-Ghaleel* (153).

If a person with major impurity performs *ghusl* intending by it to remove both the major and minor forms of impurity, they both become uplifted.

However, if he just pours water over his body when washing himself for the day of Jumu'ah or to cool himself off, intending to remove the minor form of impurity from himself, it does not become removed because this washing does not consist of removing impurities from himself.

وَأَمَّا فُرُوضُهُ فَسِتَّةٌ: غَسْلُ الوَجْهِ، وَمِنْهُ المَضْمَضَةُ وَالاسْتِنْشَاقُ، وَحَدُّهُ طولاً مِنْ مَنَابِتِ شَعْرِ الرَّأْسِ إِلَى الذَّقَنِ، وَعَرْضاً إِلَى فُرُوعِ الأُذُنَيْنِ، وَغَسْلُ اليَدَيْنِ إِلَى المِرْفَقَيْنِ، وَمَسْحُ جَمِيعِ الرَّأْسِ وَمِنْهُ الأُذُنَيْنِ، وَغَسْلُ الرِّجْلَيْنِ إِلَى الكَعْبَيْنِ، وَالتَّرْتِيبُ وَالمُوَالاةُ. وَالدَّلِيلُ قَوْلُهُ تَعَالَى: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى المَرَافِقِ وَامْسَحُوا بِرُؤُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الكَعْبَيْنِ) وَدَلِيلُ التَّرْتِيبِ حَدِيثُ: (ابْدَءُوا بِمَا بَدَأَ اللهُ بِهِ) وَدَلِيلُ المُوَالاةِ حَدِيثُ صَاحِبِ اللُّمْعَةِ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَنَّهُ لما رَأَى رَجُلاً فِي قَدَمِهِ لُمْعَةً قَدْرَ الدِّرْهَمِ لَمْ يُصِبْهَا المَاءُ فَأَمَرَهُ بِالإِعَادَةِ.

As for its obligations, then they are six: (1) Washing the face, which includes rinsing the mouth (*Madmadah*) and inhaling water in the nose (*Istinshaaq*). Its boundaries are from where the hair of the head begins up to the chin, lengthwise, and up to the extremities of the ears, widthwise; (2) Washing the hands up to (and including) the elbows; (3) Wiping the entire head, which includes the ears (with water); (4) Washing the feet up to (and including) the ankles; (5) Maintaining this sequential order; and (6) *Muwaalaat*.

The proof for this is Allaah's saying: **"O you who believe! When you get up to pray, wash your faces and your hands up to the elbows. Wipe your heads (with water), and (wash) your feet up to the ankles."** [Surah Al-Maa'idah: 6]

The proof for maintaining the same sequential order (mentioned in the *ayah*) is the hadeeth: **"Begin with what Allaah began with."**

The proof for *Muwaalaat* is the hadeeth of the man who left a spot unwashed. It was reported that one time the Prophet ﷺ saw a man who had left a spot on his foot the size of a *dirham*, which water had not touched (after performing ablution). So he ﷺ ordered him to go back and repeat it.

~~ the explanation ~~

The manner of performing ablution has been explained in the Book of Allaah and the Sunnah of His Messenger. As for the Book of Allaah, it states in Surah Al-Maa'idah:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُؤُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ﴾

"O you who believe, when you get up to pray, wash your faces and your hands up to the elbows. Wipe your heads (with water), and (wash) your feet up to the ankles." [Surah Al-Maa'idah: 6]

What is meant by: **"When you get up to pray"** is "when you intend to perform the prayer while you are in a state of ritual impurity." This is similar to Allaah's other saying:

﴿ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴾

"When you read the Qur'aan, seek refuge in Allaah from the accursed Devil." [Surah An-Nahl: 98]

This means: "When you intend to read the Qur'aan."

As for the Sunnah of Allaah's Messenger ﷺ, the manner of performing the ablution has been reported in both his ﷺ statements and his actions. An example of this is the report of Humraan, the freed slave of 'Uthmaan bin 'Affaan, in which he narrated that he saw 'Uthmaan call

for a vessel, then pour water from it into his hands, which he then washed three times. He then put his right hand into the vessel, rinsed his mouth, inhaled water in his nose and blew it out. He then washed his face three times and his hands up to his elbows three times. Then he wiped his head (with wet hands, i.e. once) and washed each foot three times. Then he said: 'I saw the Prophet ﷺ perform ablution like this ablution of mine, saying: **'Whoever performs ablution like this ablution of mine, then prays a two rak'aat prayer, not thinking of anything else while in it, Allaah will forgive for him his past sins.'"** [Reported by Al-Bukhaaree (164) and Muslim (226)]

A complete ablution consists of washing each body part three times. It is not permissible to go beyond this number. The texts contain reports of the ablution consisting of the washing of the body parts twice and in some occasions once. At any rate, what is obligatory with regard to the ablution is that each body part must be washed at least once.

The obligations of ablution are six:

First: Washing the Face: Its boundaries, lengthwise, are from the hairline to whatever flows out from the beard. Widthwise, it consists of everything in between but not including the ears. With respect to the ablution, the ears fall under the head and thus they should be wiped. They are not a part of the face, which would necessitate them being washed.

Running wet fingers through the beard is recommended. What is obligatory with respect to washing the face is that one washes only the parts that he faces with. So therefore, running wet fingers through the beard does not fall into it. However, what does fall into washing the face is rinsing the mouth and inhaling water in the nose, as has been clarified in the hadeeth of 'Uthmaan ؓ and other reports.

Second: Washing the Hands up to the Elbows: This consists of washing the hands from the tips of one's fingers to the end of one's elbows. So the elbows are included in the washing. With regard to

washing the hands, it does not matter if one washes them before commencing ablution since that is only recommended at that time. However, in the case where one wakes up from sleep, it is an obligation to wash one's hands. Furthermore, washing the hands comes after washing the face, so washing the hands before that doesn't count.

Third: Wiping the Head: This is to be done one time, starting from the front of the head to the back of it and then going back to the point at where one started. As for the hair of a woman that hangs down (below the neck), it does not have to be wiped. Rather, it is sufficient for her to only wipe up to the end of the head. The ears should also be wiped with the head.

Fourth: Washing the Feet up to the Ankles: The ankles are included in the washing. Every foot has two ankles, which are the two bones that stick out at the upper part of one's feet. Some deviant groups misunderstood this *ayah* and so they wipe their ankles. However, the obligation with regard to the feet is that they be washed and not wiped.

The recitation of the *ayah*: **"...and (wash) your feet up to the ankles"** with a *fatha* ("a") on the *laam* ("l") proves this,[9] as well as the Sunnah of Allaah's Messenger ﷺ which clarifies the description of the ablution.

As for reciting the *ayah*: **"...and (wipe) your feet up to the ankles"** with a *kasrah* ("i") on the *laam*, then this most probably refers to a light washing. This understanding would combine both recitations of the *ayah*. But as for relying on this (second) recitation alone and leaving off washing the feet (completely), which has been indicated in the first recitation and in the Sunnah, this is equal to following the ambiguous verses whilst abandoning the clear verses from the Qur'aan.

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[9] **Translator's Note:** This would mean reading the *ayah* as "*arjulakum*" instead of "*arjulikum*."

Sufficient for us to realize the deviation of those who have gone astray from the truth regarding the issue of washing the feet by relying solely on just wiping them is that they are depriving themselves particularly of the brightness that the Prophet ﷺ spoke of when he said: **"On the Day of Judgement, my ummah will be called *al-ghurr-ul-muhajjiloon* (those with radiant faces, arms and feet) due to the traces of ablution on them."** [Reported by Al-Bukhaaree (136) and Muslim (580) from Abu Hurairah ؓ]

They are also subjecting themselves to the threat of punishment found in the Prophet's ﷺ statement: **"Woe to the ankles from the Fire."** [Reported by Al-Bukhaaree (165) and Muslim (242) from Abu Hurairah]

Fifth: Maintaining the Sequential Order: It is obligatory to wash the area of ablution in the same order that has been mentioned in the *ayah* (Surah Al-Maa'idah: 3) and the Prophet's ﷺ actions. This means that it is not permissible to wash the hands before the face or to wipe the head before washing the hands and so on.

In the case where one washes his left hand before his right hand or his left foot before his right foot, the ablution is still valid according to the unanimous agreement of the scholars. However, it goes against the better option. Al-Haafidh Ibn Hajr said in *Fat'h-ul-Baaree* (1/270): "An-Nawawee said: 'The permanent rule in the Religion is that it is recommended to start with the right hand when doing any act that entails honor and adornment. As for acts that are contrary to these two, then it is recommended to begin with the left hand.' The scholars have unanimously agreed that starting with the right when performing ablution is recommended and that whoever fails to abide by this has missed out on reward but his ablution is still complete."

He then went on to quote Ibn Qudaamah as saying in *al-Mughnee*: "We do not know of there being any difference of opinion over the lack of an obligation on this matter."

The author, may Allaah have mercy on him, cites the following hadeeth as proof for performing the acts of ablution in sequential order, which is the Prophet's ﷺ statement: **"Begin with what Allaah began with."**

The Prophet ﷺ said this when he began with the hill of Safaa during the *Sa'ee* (in Hajj). This hadeeth in the form of a command was reported in *Sunan an-Nasaa'ee* (2962). It is also found in *Saheeh Muslim* (2950) in the form of a report. Jaabir ؓ narrated this long hadeeth in which he described the Prophet's ﷺ pilgrimage, and said in it: "So when he came near to Safaa, he ﷺ recited: **'Verily Safaa and Marwa are from the signposts of Allaah'** (and said): **'Begin with what Allaah began with.'** So he began with Safaa and proceeded to ascend it until he saw the House (Ka'bah)." [See *Irwaa'-ul-Ghaleel* (1120)]

What is meant by his ﷺ statement: **"Begin with what Allaah began with"** is that when Allaah mentioned the hills of Safaa and Marwaa (in the *ayah*), He mentioned Safaa before Marwa. So what Allaah mentioned first (in the *ayah*) was actually enacted first in the *Sa'ee* by Allaah's Messenger ﷺ.

Sixth: *Muwaalaat*: This is when one washes the areas necessary for ablution one immediately after the other without interruption. So one should not wash some parts then become preoccupied with doing something else before continuing his ablution, unless it is something minor such as opening a nearby door, since this does not affect the ablution.

What proves the obligation of *Muwaalaat* is the hadeeth of 'Umar bin Al-Khattaab ؓ in which a man once performed ablution but left a spot the size of a nail on his foot unwashed. Upon seeing this, the Prophet ﷺ said to him: **"Go back and perfect your ablution."** So the man redid it and prayed. [Reported by Muslim (243)]

There is also the hadeeth reported by one of the male Companions of the Prophet ﷺ in which the Prophet saw a man praying who had a

spot on the top of his foot the size of a dirham over which water had not been poured. So the Prophet ﷺ ordered him to redo his ablution and prayer. [Reported by Abu Dawood (175); See *Irwaa'-ul-Ghaleel* (86)]

The basis of evidence found in these two hadeeths which prove the obligation of *Muwaalaat* is that the Prophet ﷺ did not order the man who he noticed had a small spot on his foot unwashed to just wash that part of the body that water had not touched. Rather, he ordered him to redo his whole ablution. So if *Muwaalaat* were not obligatory, he would have just told him to wash the part (of the foot) that water had not gone over.

وَوَاجِبُهُ التَّسْمِيَةُ مَعَ الذِّكْرِ.

Its requirement is mentioning Allaah's Name on the condition that one remembers to do it.

~~ the explanation ~~

This is one of several opinions on this issue and it has been reported as being the view of Imaam Ahmad. From among the other scholars that held this view were Al-Hasan and Ishaaq.

According to the second opinion on this issue, mentioning Allaah's Name is recommended. This is the view of the majority of the scholars, and it is one of the views that Imaam Ahmad was reported to have held as mentioned in *al-Mughnee* (1/145). The following hadeeth has been reported about mentioning Allaah's Name during ablution: **"There is no ablution for he who does not mention Allaah's Name over it."** [Reported by Abu Dawood (101) and others from Abu Hurairah ﷺ]

Shaikh Al-Albaanee mentioned that this hadeeth was sound (*hasan*), saying: "Al-Haafidh Al-Mundhiree and Al-'Asqalaanee considered it strong while Ibn As-Salaah, Ibn Katheer and Al-'Iraaqee graded it sound (*hasan*)." [See *Irwaa'-ul-Ghaleel* (81)]

The author favored this view - that it is required to mention Allaah's Name during ablution if one remembers to do it - since that is the most cautious choice and the view that is farthest away from differing.

A similar example to this can be found in the author's statement which he made in his treatise **"The Etiquettes of Walking to Prayer"** where he said: "The opening *takbeer* suffices over the *takbeer* for bowing based on the actions of Zaid bin Thaabit and Ibn 'Umar. And we do not know of any other Companion that opposed them in this. However, implementing both of them (i.e. both *takbeers*) is better since that removes one from the differing encountered by those who consider it obligatory."

وَنَوَاقِضُهُ ثَمَانِيَةٌ: الخَارِجُ مِنَ السَّبِيلَيْنِ، وَالخَارِجُ الفَاحِشُ النَّجِسُ مِنَ الجَسَدِ، وَزَوَالُ العَقْلِ، وَمَسُّ المَرْأَةِ بِشَهْوَةٍ، وَمَسُّ الفَرْجِ بِاليَدِ قُبُلاً كَانَ أَوْ دُبُرًا، وَأَكْلُ لَحْمِ الجَزُورِ، وَتَغْسِيلُ المَيِّتِ، وَالرِّدَّةُ عَنِ الإِسْلاَمِ أَعَاذَنَا اللهُ مِنْ ذَلِكَ.

The things that nullify the ablution are eight: (1) Whatever comes out from the two private parts; (2) Any foul impure substance that comes out from the body; (3) Loss of consciousness; (4) Touching a woman with sexual desire; (5) Touching one's private part with the hand, whether the front or rear; (6) Eating the meat of camels; (7) Bathing a deceased person; and (8) Apostatizing from Islaam, may Allaah protect us from that!

~~ the explanation ~~

First: The first thing that nullifies one's ablution is whatever comes out from the two private part areas, and that refers to everything that comes out from these two places, whether feces, urine, wind, blood, sperm, ejaculation and so on. The Prophet ﷺ said: **"Allaah does not accept the prayer of any of you if he breaks his (ritual) purity until he performs ablution."** [Reported by Al-Bukhaaree (6954) and Muslim (537) from Abu Hurairah ﷺ]

Second: Any foul or impure substance that emits from the body: The scholars have differed with regard to blood that comes out of the body – apart from the private parts – as to whether or not that breaks one's ablution. Some scholars hold that it doesn't break the ablution because nothing concerning this has been authentically reported on the Messenger of Allaah ﷺ. However, other scholars hold that the ablution is broken if a large and vile amount of it comes out from him. This (last) opinion has been reported on some of the Companions and Taabi'een and it is the view preferred here by the author, may Allaah have mercy on him. This is the view that is most cautious and which avoids differing. Refer to *al-Mughnee* (1/247), *Majmoo'-ul-Fataawaa* of Shaikh Ibn Baaz, may Allaah have mercy on him (10/159), and *Fataawaa al-Lajnat-ud-Daa'imah Lil-Iftaa* (5/261).

Third: Loss of Consciousness: One's ablution is broken by the loss of consciousness that occurs either through insanity, intoxication, fainting or deep sleep. As for drowsiness that is not deep sleep and by which one does not lose control of his senses, such as when one is sitting or standing and sleepiness overtakes him causing his head to bop but then he regains consciousness, this does not break one's ablution.

Muslim reported in his *Saheeh* (376) from Anas ﷺ that he said: "The Companions of Allaah's Messenger ﷺ would sleep then pray without performing (a new) ablution."

The wording of this narration reported by Abu Dawood (200) is: "The Companions of Allaah's Messenger ﷺ would wait around for the last (prayer), 'Ishaa, to the point that their heads would bop (from drowsiness) then they would pray and not perform (a new) ablution."

This proves that the loss of consciousness does not beak the ablution (in and of itself), but that rather it is the place where the breaking of one's ablution most likely takes place. What indicates this also is the saying of the Prophet ﷺ: **"The leash of the anus is the two eyes."** [Reported by Abu Dawood (203) from 'Alee and its chain of narration is sound; See *Irwaa'-ul-Ghaleel* (113) where its soundness has been reported on An-Nawawee, Al-Mundhiree and Ibn As-Salaah]

Fourth: Touching a Woman with Sexual Desire: The view that the author has chosen here is one of the three opinions that exist on this issue. The second opinion is that it breaks the ablution in all cases without exception. The third opinion is that it doesn't break the ablution under any circumstance regardless of whether it is done with sexual desire or not so long as nothing (i.e. ejaculation) emits with the sexual desire. This (last) opinion is the most correct out of all the views due to the lack of authenticity of any report that indicates that the ablution is broken by it. Refer to the *Fataawaa* of Shaikh Ibn Baaz, may Allaah have mercy on him (10/132-138).

Fifth: Touching one's private parts – whether the penis or anus – with the hand: This view that was preferred here by the author is the view of the majority of the scholars. And it is the correct view so long as the touch occurs without any barrier. There is no difference if one is touching his own private part or that of someone else or if the one whose private part is being touched is young or old or alive or dead. This is based on the hadeeth of Basrah bint Safwaan, may Allaah be pleased with her, in which she reported that the Prophet ﷺ said: **"Whoever touches his penis must perform ablution."** [Reported by At-Tirmidhee (82) and others, and he said it was *hasan saheeh*. See *Irwaa'-ul-Ghaleel* (116) and *Fataawaa al-Lajnat-ud-Daa'imah Lil-Iftaa* (5/263-266)]

Sixth: Eating Camel's Meat: The scholars have two opinions concerning the ablution of one who eats camel meat. The first view is that of the majority of the scholars, and it is that whoever eats the meat of camels does not have to renew his ablution. The second view is that one is obligated to renew his ablution because of that regardless of whether the meat is raw or cooked.

As for its extracts, the gravy derived from its meat and foods that are cooked along with its meat, using these does not break the ablution. What indicates that one who eats the meat of camels must perform ablution is the hadeeth of Jaabir bin Samurah ﷺ who reported that: "A man once asked Allaah's Messenger ﷺ: 'Should I perform ablution from sheep meat?' He ﷺ said: **'If you wish, you may perform ablution, and if you wish you may not.'** He then asked: 'Should I perform ablution from camel meat?' He ﷺ said: **'Yes, perform ablution from camel meat.'** He asked: 'Can I pray in the sheep pens?' He ﷺ: **'Yes.'** The man asked: 'Can I pray in the camel stables?' He ﷺ said: **'No.'**" [Reported by Muslim (360)]

And there is also the hadeeth of Al-Baraa' bin 'Aazib who said: "The Messenger of Allaah ﷺ was asked about performing ablution from camel meat, so he ﷺ replied: **'Perform ablution from it.'** And he ﷺ was asked about the meat of sheep, so he said: **'Do not perform ablution from it.'** He ﷺ was asked about praying in the stables of camels, so he replied: **'Do not pray in the camel stables for indeed they are from the devils.'** And he ﷺ was asked about praying in sheep pens, so he replied: **'Pray in them for indeed they are a blessing.'**" [Reported by Abu Dawood (184) and others with an authentic chain of narration]

The foundation with regard to a command is that it denotes an obligation and with regard to the word **"ablution"** (when mentioned in religious texts) is that it refers to the religious ablution. So this command should not be understood to mean a recommendation nor should the word **"ablution"** be understood here to refer to the linguistic form of ablution, which consists of only washing the hands

and rinsing the mouth, due to the lack of there being any text that changes it from its foundation. [Refer to *Irwaa'-ul-Ghaleel* (118)]

In his explanation of *Saheeh Muslim,* An-Nawawee mentioned the differing of the scholars on the necessity of performing ablution due to eating camel meat. He said: "Ahmad bin Hanbal and Ishaaq bin Raahawaih mentioned two hadeeths for this, i.e. performing ablution due to camel meat: The hadeeth of Jaabir and the hadeeth of Al-Baraa'. This view has the strongest proofs to support it even though the majority of the scholars are against it." Refer to *Majmoo'-ul-Fataawaa* of Shaikh Ibn Baaz, may Allaah have mercy on him (10/156-158) and *Fataawaa al-Lajnat-ud-Daa'imah Lil-Iftaa* (5/273-277).

Seventh: Washing a Deceased Person's Body: The scholars have differed into two views with regard to the ruling on the necessity of performing ablution due to the washing of a deceased person's body. The first view is that one is obligated to perform ablution. The second view is that it is recommended. Ibn Qudaamah mentioned both of these opinions in *al-Mughnee* (1/256) and deemed strongest the view that it is recommended.

Abu Dawood (3161) and others reported from the narration of Abu Hurairah ﷺ in *marfoo'* form that (the Prophet ﷺ said): **"Whoever washes a deceased person should perform *ghusl*. And whoever carries him should perform *wudoo* (ablution)."** Al-Albaanee mentioned it in *Irwaa'-ul-Ghaleel* (144) and in *Ahkaam-ul-Janaa'iz* (53), relaying its authenticity on Ibn Al-Qayyim, Ibn Al-Qattaan, Ibn Hazm and Ibn Hajr Al-'Asqalaanee. He then went on to mention that it most likely implies a recommendation and not an obligation due to a sound hadeeth reported on it by Ibn 'Abbaas and a narration from Ibn 'Umar, may Allaah be pleased with them.

However, if the person who is washing the body touches the deceased person's private part without any barrier, he is obligated to renew his ablution because of his touching the private part and not because of

his washing the body. See the *Fataawaa* of Shaikh 'Abdul-'Azeez bin Baaz, may Allaah have mercy on him (10/165).

Eighth: Apostasy from Islaam, may Allaah protect us from that: What the author has mentioned here that ablution becomes annulled due to apostasy is what Ibn Qudaamah has attributed to the *madh-hab* of Imaam Ahmad in his book *al-Mughnee* (1/238). Ibn Qudaamah also mentioned that the other three Imaams held the view that apostasy does not nullify one's ablution.

So if a person performs ablution then apostates from Islaam then returns back to it before committing any act that would nullify his ablution, except apostasy, he continues to remain in the state of ritual purity, according to the second view. So he is not required to renew his ablution. However, according to the first view, he is required to renew his ablution.

The view that the author has mentioned here contains the most cautious approach and is the farthest away from differing based on the Prophet's ﷺ statement: **"Leave that which makes you doubt for that which doesn't make you doubt."**

الشَّرْطُ الخَامِسُ: إِزَالَةُ النَّجَاسَةِ مِنْ ثَلاثٍ: مِنَ البَدَنِ، وَالثَّوْبِ، وَالبُقْعَةِ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: (وَثِيَابَكَ فَطَهِّرْ)

The Fifth Condition – Removing Filth: This requires removing it from three things: From one's body, from one's garments and from the prayer area. The proof for this is Allaah's saying: **"And purify your garments."** [Surah Al-Muddathir: 4]

~~ **the explanation** ~~

What this means is that before a person embarks on prayer, he must remove any filth that he may find on his body, garment or prayer area, which can be achieved by washing the filth with water.

If he prays while having impurities on himself but doesn't know it until after he has finished praying, his prayer is valid. If he becomes aware while in prayer and can remove the thing that has impurities on it, he should remove it and continue his prayer. But if he is not able to, he should terminate his prayer.

The Prophet ﷺ once led his Companions in prayer with his sandals on then removed them during prayer. Afterward, he ﷺ told them that Jibreel had informed him that there was some filth on his shoes. [Reported by Abu Dawood (650) with an authentic chain of narration from Abu Sa'eed Al-Khudree ﷺ]

The fact that he ﷺ remained in prayer after removing his sandals proves that if someone prays with impurities on him and doesn't know it until after he finishes praying, his prayer is valid. This is since if the prayer were invalid, the prayer would have been redone from the very beginning (i.e. he ﷺ would have not continued praying).

This is different from one who prays while not being in a state of ablution for if he becomes aware while praying that he does not have ablution, he must terminate his prayer. And if he is not aware of it until after he has finished praying, he must do it over again. This is based on the Prophet's ﷺ statement: **"Allaah does not accept the prayer of any of you if you should be in state of ritual impurity until he performs ablution."** [Reported by Al-Bukhaaree and Muslim and it has been mentioned previously]

If a person places a (clean) rug over an area that has some impurity on it or if there is found underneath the ground he is praying on places for relieving oneself or pipes where impure water runs through, the prayer is valid due to the lack of there being a direct contact between him and the impurity.

In his *tafseer* of Allaah's statement: **"And purify your garments"**, Ibn Katheer quotes a number of Salaf as interpreting this *ayah* to mean purification from sins and acts of disobedience. He then said: "Muhammad bin Sireen said: '**And purify your garments**' means to wash them with water.' Ibn Zaid said: 'The pagan Arabs would not purify themselves so Allaah commanded him ﷺ to purify himself and to purify his garments.' This is the view that was preferred by Ibn Jareer. The *ayah* includes all of these forms of purification along with the purification of the heart since the Arabs would apply the term **'garments'** to the word heart."

الشَّرْطُ السَادِسُ: سَتْرُ العَوْرَةِ. أجْمَعَ أهْلُ العِلْمِ عَلَى فَسَادِ صَلاَةِ مَنْ صَلَّى عُرْيَاناً وَهْوَ يَقْدِرُ، وَحَدُّ عَوْرَةِ الرَّجُلِ مِنَ السُّرَّةِ إلى الرُكْبَةِ، وَالأمَةُ كَذَلِكَ، وَالحُرَّةُ كُلُّهَا عَوْرَةٌ إلاَّ وَجْهُهَا، وَالدَّلِيلُ قَوْلُهُ تَعَالى: (يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ) أيْ: عِنْدَ كُلِّ صَلاَةٍ.

The Sixth Condition – Covering the '*Awrah*: The people of knowledge have unanimously agreed that the prayer of one who prays naked while having the ability (to clothe himself) is invalid. The boundaries of the '*awrah* for a man are from his navel to his knees, and the same for a female slave. As for a free woman, all of her body is '*awrah* except for her face. The proof for this is Allaah's saying: **"O Children of Aadam, take your adornment (by covering yourselves with clean clothes) in every masjid."** [Surah Al-A'raaf: 31] Meaning: During every prayer.

~~ *the explanation* ~~

It is required for a Muslim when he is relaxed and on his own to appear in a presentable manner in terms of his clothes and other

aspects while in prayer and outside of prayer. This is based on Allaah's saying:

﴿ يَا بَنِي آدَمَ خُذُواْ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ ﴾

"O Children of Aadam, take your adornment (by covering yourselves with clean clothes) in every masjid." [Surah Al-A'raaf: 31]

And it is also based on the Prophet's ﷺ saying: **"Verily, Allaah is Beautiful and He loves beauty."** [Reported by Muslim (147)]

When he is in a state of constrictedness and surrounded by people, he is obligated to cover his *'awrah* completely, by wearing something that will not reveal his skin, regardless of whether he is praying or not. However, this does not apply to when he is in front of his wife and female captive based on the Prophet's ﷺ statement: **"Preserve your *'awrah* except in front of your wife or what your right hand possesses."** [Reported by At-Tirmidhee (2769) and others from Mu'aawiyah bin Haydah, and he said it was a sound (*hasan*) hadeeth. Refer to *Irwaa'-ul-Ghaleel* (1810)]

The boundaries of a man's *'awrah* consists of what is above his knees to what is below his navel. This is based on the Prophet's ﷺ statement: **"And if one of you marries off his servant girl to his (male) slave or employee, he should no longer look at what is below the navel and above the knee (from those married slaves)."** [Reported by Abu Dawood (496) from the narration of 'Abdullaah bin 'Amr bin Al-'Aas, may Allaah be pleased with them both, and its chain of narration is sound]

What this hadeeth means is that if a male master marries off his servant, i.e. his slave girl, to someone else, this slave girl can no longer look at the *'awrah* of the master because by his marrying her off, the rights of sexual pleasure have now been transferred over to her husband.

So at this point the servant no longer falls under the ruling of the Prophet's ﷺ statement: **"Preserve your *'awrah* except in front of your wife or what your right hand possesses."**

What also indicates the boundaries of the *'awrah* is the Prophet's ﷺ statement: **"Cover up your thigh for indeed it is part of the *'awrah*."** [Reported by At-Tirmidhee (2798) from Jarhad, and he said it was a sound hadeeth]

Al-Bukhaaree said in his *Saheeh*: "Chapter: What has been reported concerning the thigh." He then went on to report from Ibn 'Abbaas, Jarhad, and Muhammad bin Jahsh, may Allaah be pleased with them, that the Prophet ﷺ said: **"The thigh is *'awrah*."**

And that Anas رضي الله عنه said: "The Prophet ﷺ once uncovered his thigh."

Then he said: "Even though the hadeeth of Anas is more reliable, the hadeeth of Jarhad is safer to take since it removes the differing between them." [See *Saheeh Al-Bukhaaree* with its commentary *Fat'h-ul-Baaree* (1/478)]

The unanimous agreement that the author refers to here is that which Ibn Qudaamah has quoted in *al-Mughnee* (2/284) on Ibn 'Abdil-Barr.

It has also been reported in the Sunnah that along with covering his *'awrah* a person must also cover his shoulders when praying. Abu Hurairah رضي الله عنه reported that the Prophet ﷺ said: **"None of you should pray in a single garment without anything covering his shoulders."** [Reported by Al-Bukhaaree (359) and Muslim (1151)]

Furthermore, a woman is also *'awrah* due to the Prophet's ﷺ statement: **"A woman is *'awrah*. So when she goes out, the Devil looks out for her."** [Reported by At-Tirmidhee (1173) from 'Abdullaah bin Mas'ood, and he said it was a *"hasan saheeh ghareeb"* hadeeth. See *Irwaa'-ul-Ghaleel* (273)]

So a woman is obligated to cover her entire body, even her face, in front of male-strangers. In his book *Adwaa-ul-Bayaan*, our teacher, Muhammad Al-Ameen Ash-Shanqeetee, may Allaah have mercy on him, said about this hadeeth while interpreting Surah Al-Ahzaab (6/596): "What is stated in this hadeeth that a woman is *'awrah* proves that she must wear the Hijaab in order to maintain the covering of everything that the word *'awrah* can truthfully be applied to."

Our teacher also mentioned (6/585-586) that the obligation of covering the face for the Mothers of the Believers is that which the scholars have unanimously agreed on, and that the *ayaat* that were revealed commanding them to wear the Hijaab consists of two intricate points that indicate that this ruling is not exclusive for them only, but rather for them as well as all of the Muslim women:

First: The reason behind why the Hijaab was ordered, which is found in Allaah's statement:

﴿ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ﴾

'That is purer for your (male) hearts and their (female) hearts.' [Surah Al-Ahzaab: 53]

If Allaah said this about the Prophet's wives even though He honored them with purity and remoteness from doubt, then this means that other Muslim women besides them who have not been granted such blessings as the Mother of the Believers take more precedence in this regard.

Second: In Allaah's statement:

﴿ يَا أَيُّهَا النَّبِيُّ قُل لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ
الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ ﴾

'O Prophet! Tell your wives and your daughters and the believing women to cast their *jalaabeeb* upon themselves (i.e. their bodies).' [Surah Al-Ahzaab: 59]

This command to cast their *jalaabeeb* upon themselves was directed to the Mothers of the Believers as well as the Prophet's ﷺ daughters and the believing women. This proves that this ruling is not specific to just the Mothers of the Believers. Rather it applies to them as well as to other women besides them."

He then goes on to indicate afterward that even if we were to assume that the ruling applied to just them specifically, they still serve as role-models for other women. He states (6/592): "When you come to understand what we just mentioned that the ruling found in the *ayah* of Hijaab is general and that the verses we mentioned along with it prove that a woman must cover her entire body in front of male-strangers, you will come to realize that the Qur'aan orders the Hijaab.

And even if we were to assume that the *ayah* of Hijaab specifically applies to only the Prophet's ﷺ wives, there is still no doubt that they serve as the best examples for Muslim women with regard to noble etiquettes, which mandate complete purity and a lack of contamination of doubt.

So whoever tries to prevent the Muslim women, such as those who call to unveiling, immorality and free-mixing today, from following the Prophet's wives in this honorable divine etiquette, which consists of preserving reputations and purification from the filths of suspicion, then he has deceived the ummah of Muhammad ﷺ and has a diseased heart, as you can see."

From the clearest of evidences from the Sunnah that indicate that a woman is obligated to cover her face in front of male-strangers is the report that states that the women at the time of the Prophet ﷺ would cover their feet.

'Abdullaah bin 'Umar reported that Allaah's Messenger ﷺ said: **"Whoever trails his garment out of pride, Allaah will not look at him on the Day of Judgement."** So Umm Salamah ؓ asked: "Then what should the women do with the hems of their dresses?" The Prophet ﷺ said: **"Let them extend their hems the length of a hand span."** She said: "But their feet would still be exposed." So he replied: **"Then let them extend it a forearm's length and no more."** [Reported by the compilers of the *Sunan* and others; At-Tirmidhee (1731) said it was a "*hasan saheeh*" hadeeth]

The fact that the legislation of Islaam has obligated women to cover their feet indicates clearly that covering the face is an obligation since that is the place of beauty and temptation in a woman, and covering that takes more precedence than covering the feet.

When a free woman prays, she must cover her entire body except for her face. The view that the author stated here, may Allaah have mercy on him, has been attributed in *al-Mughnee* (2/326) to the *madh-hab* of Imaam Ahmad. Another view has been reported on him as well (in *al-Mughnee*). And it is that she is also permitted to uncover her hands when praying. He (i.e. Ibn Qudaamah) attributed this view to Maalik and Ash-Shaafi'ee. He also attributed to Abu Haneefah the view that it is permissible to uncover the feet along with the hands and face when praying.

If a woman is praying and there are male-strangers around, in this situation, she must cover her face. It is stated in *al-Mughnee* (2/331): "Ibn 'Abdil-Barr said: 'They (i.e. the scholars) have unanimously agreed that a woman may uncover her face when praying and when in the state of Ihraam.'"

However, restricting women to only uncovering their face when in prayer, which is what the scholars have unanimously agreed on, is the best and most cautious view.

As for a slave-woman, if she prays with her head uncovered, her prayer is valid based on the view of the majority of the scholars except for Al-Hasan as stated in *al-Mughnee* (2/331). As for her uncovering any part of the body besides the head, the scholars have differed in this regard.

However, it is better for a slave-woman to be like a free-woman in terms of chastity and concealment in all situations whether in prayer or outside of it.

الشَّرْطُ السَّابِعُ: دُخُولُ الوَقْتِ. وَالدَّلِيلُ مِنَ السُّنَّةِ حَدِيثُ جِبْرِيلَ - عَلَيْهِ السَّلاَمُ أَنَّهُ أَمَّ النَبِي - صَلَى الله عَلَيْهِ وَسَلَّمَ في أوَّلِ الوَقْتِ وَفِي آخِرِهِ، فقَالَ: (يَا مُحَمَّدُ الصَّلاَةُ بَيْنَ هَذَيْنِ الوَقْتَيْنِ) وَقَوْلُهُ تَعَالى: (إنَّ الصَّلاَةَ كَانَتْ عَلَى المُؤْمِنِينَ كِتَاباً مَوْقُوتًا) أيْ: مَفْرُوضًا فِي الأوْقَاتِ. وَدَلِيلُ الأوْقَاتِ قَوْلُهُ تَعَالى: (أقِمِ الصَّلاَةَ لِدُلُوكِ الشَّمْسِ إلى غَسَقِ اللَّيْلِ وَقُرْآنَ الفَجْرِ إنَّ قُرْآنَ الفَجْرِ كَانَ مَشْهُودًا)

The Seventh Condition – Arrival of the Proper Time: The proof for this from the Sunnah is the hadeeth of Jibreel, peace be on him, when he led the Prophet in prayer during its initial time and then during its last part, saying to him afterward: **"O Muhammad, the prayer is between these two times."**

And Allaah's statement: **"Verily, the prayer is enjoined on the believers at fixed times."** [Surah An-Nisaa: 103] Meaning: Obligated at set times.

The proof that the prayers are to be done at set times is Allaah's saying: **"Establish the prayer from mid-day till the darkness of the night (i.e. Dhuhr, 'Asr, Maghrib and 'Ishaa),**

and recite the Qur'aan in the early dawn (i.e. Fajr). Verily, the recitation of the Qur'aan in the early dawn is ever witnessed (by the angels)." [Surah Al-Israa: 78]

~~ *the explanation* ~~

It is a condition for the validity of prayer to offer the five daily prayers in their proper times. So it is not permissible to pray them before their proper time-frames. If you do so, you must do them over again. It is also not permissible to delay them past their proper times.

If he delays praying them until their time-frames have passed either due to sleep that is not accompanied by willful neglect, or due to forgetfulness, he may make them up without any sin befalling him. But if it is for a reason other than that, he is sinning and must make them up.

The hadeeth in which Jibreel led the Prophet ﷺ in prayer during two days was reported by a group of the Companions, amongst who was Ibn 'Abbaas and Jaabir. It is reported in Abu Dawood (393-394) and At-Tirmidhee (149-150). Also refer to the notes on hadeeth no. 3081 and hadeeth no. 11249 in the *Musnad* of Imaam Ahmad.

From the clearest of proofs that clarify the time-frames of the five daily prayers is the hadeeth of 'Abdullaah bin 'Amr ؓ in *Saheeh Muslim* (612) in which the Messenger of Allaah ﷺ said: **"The time of Dhuhr is when the sun has passed the meridian and a man's shadow is the same (length) as his height up to the time of 'Asr. The time for 'Asr (Prayer) is up until the sun turns pale. The time for Maghrib Prayer is up until the twilight disappears. The time for 'Ishaa (Prayer) is up to the middle of an average night. The time of the Morning Prayer is from the appearance of dawn up to the point when the sun has risen, for when the sun has risen, refrain from prayer since it rises between the horns of the Devil."**

الشَّرْطُ الثَّامِنُ: اسْتِقْبَالُ القِبْلَةِ، وَالدَّلِيلُ قَوْلُهُ تَعَالى: (قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ المَسْجِدِ الحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ)

The Eighth Condition – Facing the Ka'bah: The proof for this is Allaah's statement: **"Verily, We have seen the turning of your face (O Muhammad) towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that will please you. So turn your face to the direction of Al-Masjid-ul-Haraam. And wherever you may be, turn your faces towards it."** [Surah Al-Baqarah: 144]

~~ *the explanation* ~~

It is a condition when offering prayers to face the direction of the Qiblah, which is the blessed Ka'bah. If someone is a resident (i.e. not traveling) or there is someone present that can inform him of the direction of the Qiblah, it becomes obligatory on him to inquire about its direction.

It is not permissible for him to offer his prayers in a certain direction that he determined by using his own judgement when there is someone present that can inform him of the exact direction of the Qiblah. So if he prays and faces a direction other than the Qiblah, he must repeat his prayer.

However, if he is on a journey, he may use his own judgement to determine the direction of the Qiblah. So if he offers his prayer and it becomes clear to him later that he wasn't facing the Qiblah when praying, his prayer is still valid based on Allaah's statement:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

"So fear Allaah as much as you are able." [Surah At-Taghaabun: 16]

A traveler is permitted to offer all of his optional prayers in a direction other than the Qiblah while riding upon his mode of transport. This has been established in the Sunnah on a group of the Companions. Amongst these reports is the hadeeth of 'Aamir bin Rabee'ah ﷺ who said: "I saw the Messenger of Allaah ﷺ while he was upon his mount offering the supererogatory prayers by nodding his head whichever direction he faced. However, the Messenger of Allaah ﷺ never did this while offering the obligatory prayers." [Reported by Al-Bukhaaree (1097) and Muslim (701)]

When a traveler intends to offer an optional prayer upon his mode of transport, he must face the Qiblah when commencing the prayer. Then he can turn towards any (other) direction he wants. This is based on the hadeeth of Anas bin Maalik ﷺ reported by Abu Dawood (1225) which states: "When Allaah's Messenger ﷺ would travel and desire to offer an optional prayer, he would direct his camel towards the Qiblah, say the *takbeer*, then pray towards whichever direction his riding beast went."

Al-Haafidh Ibn Hajr said in *Buloogh-ul-Maraam*: Its chain of narration is sound (*hasan*). And our teacher, Shaikh 'Abdul-'Azeez bin Baaz, may Allaah have mercy on him, said in his notes to *Buloogh-ul-Maraam* (1/176): "It is as the author has stated. Its narrators are all reliable. There is no problem with them. So this hadeeth defines and specifies the other general *ahaadeeth* which state that the Prophet ﷺ would pray towards the direction that he was traveling to on his journey."

الشَّرْطُ التَّاسِعُ: النِّيَّةُ. وَمَحَلُّهَا القَلْبُ، وَالتَّلَفُّظُ بِهَا بِدْعَةٌ. وَالدَّلِيلُ حَدِيثُ: (إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ إمْرِئٍ مَا نَوَى)

The Ninth Condition – The Intention: Its place is in the heart, and as for vocalizing it, this is an innovation. The proof for this is the hadeeth: **"Verily actions are only based on intentions, and indeed every man shall only have what he intended."**

~~ the explanation ~~

The intention is a condition of the prayer as well as other acts of worship. So therefore, prayer is not valid without the intention. The Prophet ﷺ said: **"Verily actions are only based on intentions."** [Reported by Al-Bukhaaree (1) and Muslim (1907)]

The intention determines the distinction between one obligatory act and another and between an obligatory act and an optional act. We mentioned previously, while discussing the intention as being one of the conditions of ablution, that it is not permissible for a person to verbally say his intention unless it is on the occasion of Hajj. In this case, it is permissible for him to verbally state what he intends by saying: *"Labaika 'Umratan"* or *"Labaika Hajjan"* or *"Labaika 'Umratan wa Hajjan."*



♦ THE PILLARS OF THE PRAYER ♦

وَأَرْكَانُ الصَّلاَةِ أَرْبَعَةَ عَشَرَ: القِيَامُ مَعَ القُدْرَةِ، وَتَكْبِيرُ الإِحْرَامِ، وَقِرَاءَةُ الفَاتِحَةِ، وَالرُّكُوعُ، وَالرَّفْعُ مِنْهُ، وَالسُّجُودُ عَلَى الأَعْضَاءِ السَّبْعَةِ، وَالاعْتِدَالُ مِنْهُ، وَالجَلْسَةُ بَيْنَ السَّجْدَتَيْنِ، وَالطُّمَأْنِينَةُ فِي جَمِيعِ الأَرْكَانِ، وَالتَّرْتِيبُ، وَالتَّشَهُّدُ الأَخِيرُ، وَالجُلُوسُ لَهُ، وَالصَّلاَةُ عَلَى النَّبِيِّ صَلَّى الله عَلَيْهِ وَسَلَّم وَالتَّسْلِيمَتَانِ.

The pillars of the prayer are fourteen: (1) Standing, if one has the ability to do so; (2) The Opening *Takbeer*; (3) Reciting Surah Al-Faatihah; (4) Bowing; (5) Rising from Bowing; (6) Prostrating on all seven limbs; (7) Erecting oneself from it; (8) Sitting between the two prostrations; (9) Remaining tranquil (i.e. not rushing) during all of these Pillars; (10) Maintaining the Sequential Order; (11) the Final *Tashahhud*; (12) Sitting for it; (13) Sending *Salaat* on the Prophet; and (14) the (final) two *Tasleems*.

~~ the explanation ~~

According to the language, the "pillar" of something refers to its strongest part. "Prayer" linguistically means a supplication. But religiously, it refers to specific statements and actions that are commenced with the *takbeer* and closed with the *tasleem*.

The pillars of the prayer refer to its components. The difference between a condition and a pillar is that the pillar of something refers to a component of it that exists within it. As for a condition, it is not one of its (interior) components – it either precedes it or continuously accompanies it as in the case of (ritual) purity or facing the Qiblah.

الرُّكْنُ الأوَّلُ القِيَامُ مَعَ القُدْرَةِ، وَالدَّلِيلُ قَوْلُهُ تَعَالى: (حَافِظُوا عَلَى الصَّلَوَاتِ والصَّلاَةِ الوُسْطَى وَقُومُوا لِلّهِ قَانِتِينَ)

The First Pillar: Standing if one is able to do so. The proof for this is Allaah's statement: **"Guard strictly the prayers, especially the middle prayer. And stand before Allaah with full submission."** [Surah Al-Baqarah: 238]

~~ *the explanation* ~~

It is mandatory for a person to perform the obligatory prayers while standing if he is able to. Whoever prays sitting while having the ability to stand, his prayer is invalid. The proof for this is the hadeeth of 'Imraan bin Haseen ﷺ who reported that Allaah's Messenger ﷺ said: **"Pray standing but if you cannot, then pray sitting. And if you cannot, then pray lying on your side."** [Reported by Al-Bukhaaree (1117)]

As for the optional prayers, it is permissible for one to pray them while sitting. But his reward will be half of one who prays standing. So it is better to pray the optional prayers while standing so as to achieve the complete reward. This is based on a hadeeth narrated by 'Abdullaah bin 'Amr bin Al-'Aas ﷺ about this and reported by Muslim (735).

If a sick person is not able to pray standing and resorts to praying both his obligatory and optional prayers sitting, he still receives a complete reward based on the hadeeth of Abu Moosaa ﷺ: **"When the servant (of Allaah) is sick or travels, what is recorded for him (of deeds) is similar to what he used to earn when he was a resident and healthy."** [Reported by Al-Bukhaaree (2996)]

الرُّكْنُ الثَّانِي: تَكْبِيرَةُ الإحْرَامِ، وَالدَّلِيلُ حَدِيثُ: (تَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ)

The Second Pillar: The Opening *Takbeer*. The proof for this is the hadeeth: **"Its opening is the *takbeer* (saying *Allaahu Akbar*) and its closing is the *tasleem* (saying *As-Salaam 'Alaikum*)."**

~~ the explanation ~~

The opening *takbeer* is the first of all the *takbeers* of prayer. It is to the prayer what the Ihraam is to Hajj and 'Umrah. The opening *takbeer* is called *Takbeerat-ul-Ihraam* (from the word Haraam) because after entering into the prayer with this *takbeer*, certain things that used to be lawful (*Halaal*) for a person before that now become unlawful (*Haraam*), such as eating, drinking, speaking, and so on.

This is why the Prophet ﷺ said: **"Its *tahreem* (opening) is the *takbeer* and its *tahleel* (closing) is the *tasleem*."** [Reported by At-Tirmidhee and others from 'Alee رضي الله عنه and he said: "This hadeeth is the most authentic report on the subject" and he spoke correctly. Refer to *Irwaa'-ul-Ghaleel* (301)]

وَبَعْدَهَا الاسْتِفْتَاح - وَهُوَ سُنَّةٌ - قَوْلُ: (سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلاَ إلَهَ غَيْرُكَ) ومعنى (سبحانك اللهم): أي أنزهك التنزيه اللائق بجلالك. (وبحمدك): أي ثناء عليك. (وتبارك اسمك): أي البركة تنال بذكرك. (وتعالى جدك): أي جلت عظمتك. (ولا إله غيرك): أي لا معبود في الأرض ولا في السماء بحق سواك يا الله.

After this, there occurs the opening supplication, which is optional, and states: "***Subhaanak Allaahumma wa bi-***

Hamdika. Wa Tabaarakasmuka wa Ta'aala Jadduka. Wa Laa Ilaaha Ghayruka." [Free from imperfections are You, O Allaah, and all praise is Yours. Blessed is Your Name, Glorified be Your Greatness, and there is no deity worthy of worship besides You]

The meaning of "***Subhaanak Allaahumma***" is: I absolve You from all imperfections in a manner that befits Your majesty. "***Wa bi-Hamdika***" i.e. while praising You. "***Wa Tabaarakasmuka***" i.e. blessing can be attained by mentioning You. "***wa Ta'aala Jadduka***" i.e. Glorified be Your Greatness. "***Wa Laa Ilaaha Ghayruka***" i.e. There is nothing that has the right to be worshipped on earth or in heaven except You, O Allaah.

~~ the explanation ~~

Saying the opening supplication silently after the initial *takbeer* and before the recitation is one of the recommended and supererogatory acts of prayer. The opening supplication has been reported on the Prophet ﷺ in a number of different modes. When a person prays he can use one of them but not combine between several of them in the same prayer.

The opening supplication that the author mentioned here is the one that has been reported by 'Umar, 'Aa'ishah and Abu Sa'eed, may Allaah be pleased with them all. [See *Irwaa'-ul-Ghaleel* (340 & 341)]

The author, may Allaah have mercy on him, then went on to explain this supplication. The combination of the *tasbeeh* (saying *SubhaanAllaah*) and *tahmeed* (saying *Al-Hamdulillaah*) consists of absolving Allaah from everything that does not befit Him while at the same time affirming every perfection that befits Him.

"Tabaarak" comes from the word "***barakah***", which means blessing. Everything good and blessed can only be achieved through remembering Him as Allaah says:

﴿ ألا بِذِكْرِ اللهِ تَطْمَئِنُّ القُلوبُ ﴾

"Verily, in the Remembrance of Allaah do hearts find rest." [Surah Ar-Ra'ad: 28]

And He says:

﴿ فاذْكُرُونِي أذْكُرْكُمْ ﴾

"So remember Me, I will remember you." [Surah Al-Baqarah: 152]

The Prophet ﷺ said: **"The (example of) one who remembers his Lord as compared to one who doesn't remember his Lord is like that of the living and the dead."** [Reported by Al-Bukhaaree (6407) from the narration of Abu Moosaa ﷺ]

"Blessed is Your Name": It is possible that the word **"Name"** here refers to all of Allaah's Names so it would fall under the likes of ascribing a singular word to a definite noun so as to generalize it. An example of this is Allaah's saying:

﴿ وَإن تَعُدُّوا نِعْمَةَ اللهِ لا تُحْصُوهَا إنَّ اللهَ لغَفُورٌ رَّحِيمٌ ﴾

"And if you were to try to count the blessing of Allaah, you would never account for (all of) them." [Surah An-Nahl: 18]

"***Wa Ta'aala Jadduka***" is similar to Allaah's statement:

﴿ وَأنَّهُ تَعَالى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَ لا وَلَدًا ﴾

"And He – Exalted is the majesty of our Lord – has taken neither a wife nor a son." [Surah Al-Jinn: 3]

These three words that have been mentioned in this supplication, which are: ***"Subhaanaka"***, ***"Tabaaraka"*** and ***"Ta'aala"*** should not be used except for Allaah. So it should not be said to someone: ***"Subhaanaka"*** (You are free from imperfections), ***"Tabaarakta"*** (Blessed are you) and ***"Ta'aalaita"*** (High above are you) nor ***Subhaanahu, Tabaarakahu and Ta'aalahu***.

(أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) مَعْنَى أَعُوذُ: أَلُوذُ وَأَلْتَجِئُ وَأَعْتَصِمُ بِكَ يَا اللهُ مِنَ الشَّيْطَانِ الرَّجِيمِ المَطْرُودِ المُبْعَدِ عَنْ رَحْمَةِ اللهِ، لاَ يَضُرُّنِي فِي دِينِي وَلاَ فِي دُنْيَايَ.

Then he says: "***A'udhoo billaahi min ash-Shaytaan-ir-Rajeem***" [I seek refuge in Allaah from the rejected devil], i.e. "***A'udhoo***" means I seek refuge and recourse in You and rely on You, O Allaah. "***Min ash-Shaytaan-ir-Rajeem***" means the outcast, the one who is far removed from Allaah's mercy. "He cannot harm me in my religion or in my worldly affairs."

~~ the explanation ~~

After saying the opening supplication and before reciting, one should seek refuge in Allaah. The author mentioned it here and explained its meaning. Allaah says:

﴿ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴾

"So when you recite the Qur'aan, then seek refuge in Allaah from the outcast Devil." [Surah An-Nahl: 98]

Meaning: "When you intend to recite it." In his interpretation of this *ayah*, Ibn Katheer said: "This is an optional act that is not obligatory. Ibn Jareer and other Imaams have narrated the consensus of the scholars on this."

وَقِرَاءَةُ الفَاتِحَةِ رُكْنٌ فِي كُلِّ رَكْعَةٍ، كَمَا فِي حَدِيثِ: (لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الكِتَابِ) وَهِيَ أُمُّ القُرْآنِ.

The Third Pillar: Then there occurs the recitation of Surah Al-Faatihah, which is a pillar in every *rak'ah* (unit), as occurs in the hadeeth: **"There is no prayer for he who does not recite the opening (chapter) of the Book."** It is the foundation of the Qur'aan.

~~ *the explanation* ~~

Reciting Surah Al-Faatihah in every one of the *rak'aat* (units) of prayer is obligatory upon the one leading the prayer (Imaam), the one being led in prayer (*ma'moom*) and the one praying alone (*munfarid*). This is based on the Prophet's statement: **"There is no prayer for he who does not recite the opening (chapter) of the Book."** [Reported by Al-Bukhaaree (756) and Muslim (393)]

The one being led in prayer should recite it behind his Imaam in both the silent and audible prayers. What proves that it should be recited behind him in the audible prayers is the hadeeth in which a man from among the Prophet's Companions reported that the Messenger of Allaah ﷺ said: **"Perhaps you recite behind the Imaam while the Imaam is reciting?"** They replied: "Yes, we do that." He ﷺ said: **"Then do not do that, unless one of you is reciting the beginning (chapter) of the Book."** Or he said: **"The Faatihah (opening chapter) of the Book."** [Reported by Ahmad in his *Musnad* (18070) with an authentic chain of narration]

Something similar to this has been reported by 'Ubaadah bin As-Saamit ﷺ and in its chain of narration is Muhammad bin Ishaaq who narrated hadeeth explicitly which made his *tadlees* safe. It was reported by Ahmad in *al-Musnad* (22745).

The way to combine between this report, the hadeeth that was reported about people refraining from reciting behind the Imaam, the hadeeth: **"Whoever has an Imaam, then his recitation serves as a recitation for him"**, and the hadeeth: **"When he recites, then remain silent"** is to understand all of these texts to refer to the recitation of any surah apart from Al-Faatihah.

Then the author, may Allaah have mercy on him, goes on to provide a brief interpretation of (Surah) Al-Faatihah, saying:

(بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ): بَرَكَةٌ وَاسْتِعَانَةٌ.

"Bismillaah-ir-Rahmaan-ir-Raheem" [In the Name of Allaah, the Most Merciful, Bestower of Mercy] is a request for blessing and assistance.

~~ the explanation ~~

What is meant by this is that a Muslim says *Bismillaah* seeking blessing from Allaah's Name and seeking assistance in Allaah for his recitation. This also applies to anything he does for which he mentions Allaah's Name prior to doing it. He is stating Allaah's Name in order to seek blessing and assistance (for doing that thing).

He should recite the *Bismillaah* silently even though it is an *ayah* from the Qur'aan. Is it an *ayah* in every *surah* (chapter) or is it just an independent *ayah* used as a divider between *surahs*? And is it an *ayah* in Surah Al-Faatihah or is it not part of the surah at all? The scholars

have many opinions on this. What indicates that it is part of the Qur'aan is that the Companions included it in the *mus-haf* and they didn't include anything in there except for the Qur'aan. It is reported in the *Sunan* of Abu Dawood with an authentic chain of narration (788) that Ibn 'Abbaas said: "The Prophet ﷺ was not aware of the separation of a surah until *Bismillaah-ir-Rahmaan-ir-Raheem* was revealed to him."

There is no disagreement amongst the scholars over the fact that the *Bismillaah* is part of an *ayah* within Surah An-Naml.

Surah Al-Faatihah consists of seven verses. Those scholars that believe that it is an *ayah* in Surah Al-Faatihah count the *Bismillaah* as being one of the seven verses. Those who believe that it is not part of Al-Faatihah make the seventh verse: **"Not of those who earned Your wrath nor of those who went astray."**

From the proofs that are used to indicate that the *Bismillaah* is not an *ayah* from Al-Faatihah is the Prophet's ﷺ statement in the *qudsee* hadeeth: **"I have divided the Prayer between Myself and My servant into two halves, and My servant will have what he asks for. So when the servant says: *'Al-Hamdulillaahi Rabbil-'Aalameen'*, Allaah says: 'My servant has praised Me...'"** [Reported by Muslim from Abu Hurairah ﷺ (395)]

He ﷺ did not mention the Bismillaah in it.

(الحَمْدُ لِلَّهِ): الحمد ثناء، والألف واللام لاستغراق جميع المحامد، وأما الجميل الذي لا صنع له فيه مثل الجمال ونحوه: فالثناء به يسمى مدحاً لا حمدا.

"Al-Hamdulillaah" [All praise is for Allaah]: ***"Hamd"*** means praise. The definite article "*al*" before "*Hamd*" is for including all of the commendable acts that He does. As for the good

things that one has no role in bringing about, such as beauty and so on, then praising that is called *madah* and not *hamd*.

~~ the explanation ~~

The servants' praising of their Lord is worship and it falls under *Tawheed-ul-Uloohiyyah,* which is the Oneness of Allaah in the deeds His servants perform for Him (i.e. worship). Allaah is the One deserving of praise and commendation for every blessing that His servants achieve regardless if one of these servants played a part in it or not. This is since all of the credit in that matter belongs to Allaah, as He says:

﴿ وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ اللَّهِ ﴾

"And whatever blessing(s) you have, it is from Allaah." [Surah An-Nahl: 53]

In his advice to Ibn 'Abbaas ﷺ, the Prophet ﷺ said: **"And know that if the entire ummah were to gather together to bring you some benefit, they would not be able to benefit you except with something that Allaah has already decreed for you."**

So therefore all commendable acts in reality belong to Allaah. He alone is the One who deserves praise in every circumstance. And as for the servants, whatever good things they do out of their own free will and choice, such as nobility, kindness and doing good deeds, then they should be praised and lauded for that. And whatever good that is in them, which they played no part in producing, such as beauty and good appearance, they should be commended for it but not praised.

(رَبِّ الْعَالَمِينَ): الرب هو المعبود، الخالق، الرازق، المالك، المتصرف، مربي جميع الخلق بالنعم. (العالمين): كل ما سوى الله عالم وهو رب الجميع.

"Rabb-il-'Aalameen" [Lord of all that is created]: ***Rabb*** means the One who is worshipped, the Creator, the Sustainer, the King, and the One who administers and nurtures all of the creation through His blessings. With regard to the word ***'Aalameen***, everything apart from Allaah is considered ***'Aalam***. He is the Lord of everyone and everything.

~~ the explanation ~~

This consists of the Oneness of Allaah in His Lordship and His Names and Attributes since *Tawheed-ur-Ruboobiyyah* means the Oneness of Allaah in His Actions. So He is One in His creating, sustaining, giving of life, and causing of death. He has no partners in His Lordship nor does He have any partner in His Worship. To Allaah belong the most perfect of Names and Attributes. Two of Allaah's names have been mentioned in this *ayah*: **"All praise is for Allaah, Lord of all that is created."** They are Allaah and Ar-Rabb (Lord). In another *ayah*, Allaah says:

﴿ سَلَامٌ قَوْلًا مِن رَّبٍّ رَّحِيمٍ ﴾

"Salaam – a word from the Lord (Rabb), Most Merciful." [Surah YaaSeen: 58]

(الرَّحْمَن): رحمة عامة جميع المخلوقات. (الرَّحِيم): رحمة خاصة بالمؤمنين، والدليل قوله تعالى: (وَكَانَ بِالْمُؤْمِنِينَ رَحِيما)

"Ar-Rahmaan" [The Most Merciful]: means He grants a general mercy to all of the created beings. ***"Ar-Raheem"*** [The Bestower of Mercy]: means He gives a specified mercy for just the believers. The proof for this is Allaah's statement: **"And He**

is ever an All-Bestower of mercy to the believers." [Surah Al-Ahzaab: 43]

~~ the explanation ~~

Ar-Rahmaan and Ar-Raheem are two of Allaah's names that indicate one of His Attributes, which is mercy. All of Allaah's names are derivatives that contain meanings, which are attributes. So an attribute of Allaah, from among His many Attributes, can be extracted from every one of Allaah's Names.

The name Ar-Rahmaan is more general than Ar-Raheem and it cannot be applied to anyone except for Allaah. So it can't be said to someone that he is Rahmaan. But as for Raheem, it can be applied to Allaah as well as others. Allaah said about His Prophet ﷺ:

﴿ لَقَدْ جَاءكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ
مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ ﴾

"Verily, there has come unto you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you. For the believers, he is full of pity, kind and merciful (*raheem*)." [Surah At-Tawbah: 128]

(مَالِكِ يَوْمِ الدِّين): يوم الجزاء والحساب، يوم كل يجازى بعمله، إن خيراً فخير، وإن شراً فشر، والدليل قوله تعالى: **(وَمَا أَدْرَاكَ مَا يَوْمُ الدِّين ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّين يَوْمَ لا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئاً وَالأَمْرُ يَوْمَئِذٍ لِلَّهِ)** والحديث عنه صلى الله عليه وسلم: **(الكيس من دان نفسه وعمل لما بعد الموت، والعاجز من أتبع نفسه هواها وتمنى على الله الأماني)**

"Maaliki-Yawm-id-Deen" [Master of the Day of Judgement]: refers to the Day of Reward, Recompense and Accountability – the Day when everyone will be compensated for his deeds – if they are good, there will be good (for him) and if they are evil, there will be evil (for him).

The proof for this is Allaah's statement: **"And what will make you know what the Day of Recompense is? Again, what will make you know what the Day of Recompense is? (It will be) The Day when no person shall have power (to do anything) for another, and the decision that Day will be wholly with Allaah."** [Surah Al-Infitaar: 17-19]

There is also the hadeeth of the Prophet ﷺ: **"The shrewd person is the one who subjects himself and works for what comes after death while the feeble person is the one who allows his soul to follow its vain desires, while aspiring for Allaah to grant his ambitions."**

~~ the explanation ~~

Allaah is the Owner of everything. He owns the worldly life as well as the Hereafter. Allaah has only particularized the Day of Recompense here as Him being the Owner of it because it is the day in which all of the created beings will submit themselves to the Lord of all that exists.

This is contrary to the worldly life for there can be found in it those who are insolent and haughty and who say such things as **"I am your lord, most high"** and **"I didn't know you had a god besides me!"** [10]

[10] **Translator's Note:** These last two statements were made by Pharaoh as mentioned in the Qur'aan.

The hadeeth mentioned by the author was reported by At-Tirmidhee (2459) and its chain of narration contains Abu Bakr bin Abee Maryam who is weak.

(إِيَّاكَ نَعْبُدُ): أي لا نعبد غيرك، عهد بين العبد وبين ربّه ألاّ يعبد إلا إياه.
(وَإِيَّاكَ نَسْتَعِينُ): عهد بين العبد وبين ربّه ألاّ يستعين بأحد غير الله.

"Iyyaaka Na'budu" [You alone do we worship]: meaning we don't worship anyone except You. This is a covenant between the servant and his Lord that he will not worship anyone besides Him.

"Wa Iyyaaka Nasta'een" [And in You alone do we seek assistance]: This is a covenant between the servant and his Lord that he will not seek assistance in anyone besides Allaah.

~~ the explanation ~~

Allaah says:

﴿ وَمَا خَلَقْتُ الجِنَّ وَالإِنسَ إِلا لِيَعْبُدُونِ ﴾

"And I did not create the jinn and mankind except to worship Me." [Surah Adh-Dhaariyaat: 56]

When you place the object of the verb (You alone) before the verb (we worship) in issues of worship and seeking assistance, this indicates a limitation and particularization. So you are limiting the worship to only Allaah and particularizing Him alone by it. So no one is worshipped except Allaah and no one's assistance is sought except for Allaah's.

Therefore, a servant (of Allaah) must not ask assistance from the angels or the jinn or anyone absent. But as for him asking assistance from a person that is present and who is able to assist him and help him achieve the benefit or repel the harm, this is permissible and not forbidden.

(اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ): معنى (اهْدِنَا): دلنا، وأرشدنا، وثبتنا، و(الصِّرَاطَ): الإسلام، وقيل: الرسول، وقيل: القرآن، والكل حق، و(الْمُسْتَقِيمَ): الذي لا عوج فيه.

"Ihdinaas-Siraat-al-Mustaqeem" [Guide us to the Straight Path] means direct us, show us the way and keep us firm upon **"the Path"**, which is Islaam. It is also believed that it refers to the Messenger and likewise that it refers to the Qur'aan. All of these meanings are true. What is meant by **"Straight"** is that which has no deviations in it.

~~ the explanation ~~

The people's need for being guided to the Straight Path is greater than all of their other needs. And their requirement of it is above any other requirement they may have. Their need for it is greater than their need for food and drink since food and drink are only means for them to continue remaining in this worldly life. But as for their being guided to the Straight Path, then it is a cause for their success and happiness in both this worldly life and the Hereafter.

Asking to be guided to the Straight Path consists of requesting Allaah to direct and show you to the path of truth and guidance. It also entails asking Him to grant you the ability to follow this Straight Path. When a servant asks his Lord in every *rak'ah* (unit) of the prayer to guide him to the Straight Path, this entails asking Him to keep him firm upon

whatever he achieves from guidance. It also entails asking for increased and additional guidance, as Allaah says:

﴿ وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴾

"And as for those who are guided, He increases them in guidance and gives to them their Taqwaa (dutifulness)." [Surah Muhammad: 17]

There is no contradiction between interpreting **"Guide us"** to mean "show us, "direct us" or "keep us firm" nor with interpreting the **"Straight Path"** to mean "Islaam", "the Messenger" or "the Qur'aan" because that is only a difference of diversity and not a difference of contrast. This is why the author went on to say: "All of these meanings are true." The interpretations of the Salaf are for the most part like this. Either their interpretation is by way of words that are close in meaning, which are all true and don't contradict each other, as is the case here, or it is by way of example, which is done by interpreting a general word to mean some of the parts that fall under it, such as Allaah's saying:

﴿ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴾

"Our Lord! Give us in this world that which is good and in the Hereafter that which is good." [Surah Al-Baqarah: 201]

There is no contradiction in interpreting the **"good"** of this world to mean a righteous wife or a righteous child or pure wealth. This falls under interpreting by way of example.

(صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ): طريق المنعم عليهم، والدليل قوله تعالى: (وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ

الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقاً)، (غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ): وهم اليهود؛ معهم علم ولم يعملوا به، تسأل الله أن يجنبك طريقهم، (وَلا الضَّالِّينَ): وهم النصارى؛ يعبدون الله على جهل وضلال، تسأل الله أن يجنبك طريقهم، ودليل الضالين، قوله تعالى: (قُلْ هَلْ نُنَبِّئُكُمْ بِالأَخْسَرِينَ أَعْمَالاً الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعاً)، والحديث عنه صلى الله عليه وسلم: (لتتبعن سنن من قبلكم حذو القذة بالقذة، حتى لو دخلوا جحر ضبٍّ لدخلتموه)، قالوا: يا رسول الله! اليهود والنصارى؟ قال: (فمن) أخرجاه البخاري و مسلم. والحديث الثاني: (افترقت اليهود على إحدى وسبعين فرقة، وافترقت النصارى على اثنتين وسبعين فرقة، وستفترق هذه الأمة على ثلاث وسبعين فرقة، كلها في النار إلا واحدة) قلنا: من هي يا رسول الله؟ قال: (من كان على مثل ما أنا عليه وأصحابي)

"Siraat-aladheena An'amta 'alayhim" [The Path of those on whom You bestowed Your Favor]: meaning the way of those who have received your Bounty. The proof for this is Allaah's saying:

"And whoever obeys Allaah and the Messenger, they will be in the company of those on whom Allaah has bestowed His Favor, such as the prophets, the first to believe (in the prophets), the martyrs and the righteous – and how excellent these companions are!" [Surah An-Nisaa: 69]

"Ghayr-il-Maghdoobi 'alayhim" [Not those who earned Your Anger]: This refers to the Jews since they have knowledge but do not act on it. You are asking Allaah to protect you from their way.

"Wa laad-Daalleen" [Nor of those who went astray]: This refers to the Christians, who worship Allaah based on ignorance and misguidance. You are asking Allaah to protect you from their way.

The proof for those who went astray is Allaah's saying: **"Say: Shall we inform you of the greatest losers with respect to their deeds? Those whose efforts have been wasted in this life, while they thought they were acquiring good through their deeds."** [Surah Al-Kahf: 103-105]

There is also the hadeeth of the Prophet ﷺ: **"You will indeed follow the ways of those who came before you, in exactly the same manner to the point that if they were to enter the hole of a lizard, you would also enter it."** They said: "O Messenger of Allaah, do you mean the Jews and the Christians?" He ﷺ said: **"Who else?"** Al-Bukhaaree and Muslim reported it.

The second hadeeth is: **"The Jews split up into seventy-one sects and the Christians split up into seventy-two sects. And this ummah (of Muslims) will split up into seventy-three sects. All of them will be in the Hellfire except for one."** They said: "Who are they O Messenger of Allaah?" He ﷺ said: **"Those who are upon the same way that I and my Companions are upon."**

~~ *the explanation* ~~

The Straight Path that a Muslim asks his Lord to guide him to is the path of those whom Allaah bestowed His Grace upon, such as the prophets, the *siddeeqoon* (first true believers), the martyrs and the righteous people, as Allaah says:

﴿ وَأَنَّ هَـٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا

السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴾

"And verily, this is my Straight Path, so follow it. And do not follow the other paths, for they will separate you away from His path. This He has ordained for you so that you may become dutiful (*Muttaqoon*)." [Surah Al-An'aam: 153]

He asks Allaah in every one of the *rak'aat* (units) of his prayer to direct him to the path of truth and guidance and to protect him from the path of those who are astray and in error, such as the Jews and Christians.

The hadeeth: **"You will indeed follow the ways of those who came before you..."** was reported by Al-Bukhaaree (7320) and Muslim (2669) from Abu Sa'eed. Its first part is found in *Saheeh Al-Bukhaaree* with the wording: **"You will indeed follow the ways of those who came before you hand-span by hand-span and forearm by forearm..."** and in *Saheeh Muslim* with the wording: **"You will indeed follow the ways of those who came before you inch by inch and cubit by cubit."**

The hadeeth about the splitting of the ummah has been reported by a group of the Prophet's Companions. For the referencing of this hadeeth, see the comments to hadeeth no. 16937 in the *Musnad* of Imaam Ahmad. Also see *Silsilat-ul-Ahaadeeth as-Saheehah* of Al-Albaanee (203-204) who relayed its authenticity on Ibn Taimiyyah, Ash-Shaatibee and Al-'Iraaqee.

What is meant by the word **"ummah"** in this hadeeth is the ummah (nation of people) that have responded to the Call. These seventy-three sects are Muslims. The **"Saved Sect"** refers to those who are upon what the Prophet and his Companions were upon. Seventy-two of the sects are under the threat of being placed in the Hellfire due to their deviating from the path of truth. Their affair is up to Allaah - if He wishes, He will punish them or if He wishes, He will pardon them.

As for the ummah (nation of people) that requires the Call, they consist of every human being and Jinn from the time of the Prophet's advent to the establishment of the Hour. Those who fall in this category are the Jews, the Christians and all of the other religions of disbelief. This is based on the Prophet's ﷺ statement: **"By the One in whose Hand is the soul of Muhammad, no one from this ummah (nation of people) hears about me, whether he is a Jew or a Christian, then dies without believing in what I was sent with, except that he will be from the inhabitants of the Hellfire."** [Reported by Muslim (386) from Abu Hurairah; Also see the *Fataawaa* of Shaikh-ul-Islaam (7/218) and *Fataawaa al-Lajnat-ud-Daa'imah* (2/157)]

والركوع والرفع منه والسجود على الأعضاء السبعة والاعتدال منه والجلسة بين السجدتين، والدليل قوله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا)، والحديث عنه صلى الله عليه وسلم: (أمرت أن أسجد على سبعة أعظم)، والطمأنينة في جميع الأفعال، والترتيب بين الأركان، والدليل حديث المسيء صلاته عن أبي هريرة قال: بينما نحن جلوس عند النبي صلى الله عليه وسلم إذ دخل رجل فصلى فسلم على النبي صلى الله عليه وسلم فقال: (ارجع فصل فإنك لم تصل) فعلها ثلاثاً، ثم قال: والذي بعثك بالحق نبياً، لا أحسن غير هذا، فعلمني، فقال له النبي صلى الله عليه وسلم: (إذا قمت إلى الصلاة فكبر، ثم اقرأ ما تيسر معك من القرآن، ثم اركع حتى تطمئن راكعاً، ثم ارفع حتى تعتدل قائماً، ثم اسجد حتى تطمئن ساجداً، ثم ارفع حتى تطمئن جالساً، ثم افعل ذلك في صلاتك كلها)

The Fourth Pillar: Bowing

The Fifth Pillar: Rising from the bowing position

The Sixth Pillar: Prostrating on one's seven limbs

The Seventh Pillar: Erecting oneself from that

The Eighth Pillar: Sitting between the two prostrations. The proof for these (last five) pillars is Allaah's statement: **"O you who believe, bow and prostrate (in prayer)."** [Surah Al-Hajj: 77]

And also the hadeeth of the Prophet ﷺ: **"I was ordered to prostrate on seven limbs."**

The Ninth Pillar: Being in a state of tranquility during all of the acts (of prayer).

The Tenth Pillar: Following a sequential order between these pillars. The proof for these (i.e. last two pillars) is the hadeeth about the man who prayed badly, narrated by Abu Hurairah ﷺ, who said: "One day we were sitting with the Prophet when a man entered and prayed. [Then he rose from prayer] and greeted the Prophet with Salaam. So the Prophet ﷺ told him: **'Go back and pray for you have not prayed.'**

This occurred three times, and finally the man said: 'I swear by the One who sent you as a prophet in truth, I cannot do better than this, so teach me (the correct way to pray).' The Prophet ﷺ said: **'When you get up to pray, say the *takbeer* and recite what is easy for you from the Qur'aan. Then bow until you feel relaxed bowing. Then rise until you feel relaxed standing. Then prostrate until you feel relaxed prostrating. Then rise from it until you feel relaxed sitting. Then do this in all of your prayers.'"**

~~ *the explanation* ~~

These last seven pillars of the prayer are all physical acts, and the proof for all of them is found in the (above-mentioned) hadeeth of the man who prayed badly, which was reported by Al-Bukhaaree (757) and Muslim (397) on the authority of Abu Hurairah ﷺ. There is also the hadeeth about prostrating on seven limbs, which was reported by Al-Bukhaaree (812) from Ibn 'Abbaas ﷺ who narrated that Allaah's Messenger ﷺ said: **"I was ordered to prostrate on seven limbs: On the forehead – and he ﷺ pointed to his nose – the two hands, the two knees and the tips of the feet. And we should not fold back the clothes and hair."** [Reported by Muslim (490)]

Tranquility in the pillars means being relaxed in them and not in a hurry. So one should not breeze through these acts, rather, he should be relaxed in them regardless of whether his observance of tranquility (in each pillar) is for a prolonged or brief period of time.

The acts of prayer must be performed in sequential order. First there is standing, then bowing, then rising from bowing, then prostrating, then sitting between the two prostrations. So if someone prostrates out of forgetfulness before bowing, he must go back and perform the bowing before the prostration while disregarding the prostration that he made out of forgetfulness.

والتشهد الأخير ركن مفروض، كما في الحديث عن ابن مسعود رضي الله عنه قال: كنا نقول قبل أن يفرض علينا التشهد: السلام على الله من عباده، السلام على جبريل وميكائيل، فقال النبي صلى الله عليه وسلم: (لا تقولوا: السلام على الله من عباده، فإن الله هو السلام، ولكن قولوا: التحيات لله، والصلوات والطيبات، السلام عليك أيها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين، أشهد أن لا إله إلا الله، وأشهد أن محمداً عبده ورسوله)

ومعنى (التحيات): جميع التعظيمات لله ملكاً واستحقاقاً، مثل: الانحناء والركوع، والسجود، والبقاء والدوام، وجميع ما يعظم به رب العالمين فهو لله، فمن صرف منه شيئاً لغير الله فهو مشرك كافر، و(الصلوات) معناها: جميع الدعوات، وقيل: الصلوات الخمس، و(الطيبات لله): الله طيب، ولا يقبل من الأقوال والأعمال إلا طيبها، (السلام عليك أيها النبي ورحمة الله وبركاته): تدعو للنبي صلى الله عليه وسلم بالسلامة والرحمة والبركة، والذي يدعى له ما يدعى مع الله.

(السلام علينا وعلى عباد الله الصالحين)، تسلم على نفسك، وعلى كل عبد صالح في السماء والأرض، والسلام دعاء، والصالحون يدعى لهم ولا يدعون مع الله. (أشهد أن لا إله إلا الله) وحده لا شريك له، تشهد شهادة اليقين أن لا يعبد في الأرض ولا في السماء بحق إلا الله، وشهادة أن محمداً رسول الله: بأنه عبد لا يعبد، ورسول لا يكذّب، بل يطاع ويتّبع، شرفه الله بالعبودية. والدليل قوله تعالى: (تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيراً)

The Eleventh and Twelfth Pillar: The final *Tashahhud* is an obligatory pillar, as stated in a hadeeth reported by Ibn Mas'ood ﷺ, who said: "Before the *tashahhud* was made obligatory on us, we would say: ***'As-Salaamu 'alaaAllaahi min 'Ibaadihi. As-Salaamu 'alaa Jibreel wa Mikaa'eel.'*** [Peace be on Allaah from His servants. Peace be on Jibreel and Mikaa'eel].

So the Prophet ﷺ said: **'Do not say: Peace (Salaam) be on Allaah, for indeed Allaah, He is As-Salaam. Instead say: *At-Tahiyyaatu Lillaahi was-Salawaatu wat-Tayyibaat. As-Salaamu 'alayka ayyuhaan-Nabee wa Rahmatullaahi wa***

Barakaatuh. As-Salaamu 'alaynaa wa 'alaa 'Ibaadillaahis-Saaliheen. Ash-hadu an Laa Ilaaha IllaaAllaah wa Ash-hadu anna Muhammadan 'abduhu wa rasooluh.' [All acts of praise, supplications, and good are for Allaah. Peace be on you, O Prophet, and also the mercy and blessings of Allaah. Peace be on us, and on the righteous slaves of Allaah. I bear witness that no one has the right to be worshipped except Allaah and that Muhammad is His slave and messenger.]"

The meaning of ***"at-Tahiyyaat"*** is that all of the acts of glorification belong to Allaah, in terms of Him owning them and being deserving of them. These acts include inclining, bowing, prostrating, and remaining and continuing (in the acts of prayer). Every act that is done to glorify (Allaah) belongs to Allaah. So whoever directs any part of that (glorification) to other than Allaah is a polytheist, disbeliever.

"As-Salawaat" means all of the supplications. It is also held that it refers to the five daily prayers.

"Wat-Tayyibaat": Allaah is *Tayyib* (good). He does not accept any of the sayings or actions except for those that are *tayyib* (good).

"As-Salaamu 'alayka ayyuhaan-Nabee wa Rahmatullaahi wa Barakaatuh" means that you are supplicating for the Prophet to have safety, mercy and blessing. The one who is supplicated for is not being supplicated to along with Allaah.

"As-Salaamu 'alaynaa wa 'alaa 'Ibaadillaahis-Saaliheen" means you are sending Salaam (peace) upon yourself and upon every righteous servant in the heaven and the earth.

The **"*Salaam*"** is a supplication whereas the word **"*Saaliheen*"** refers to those who are being supplicated for and not being supplicated to alongside Allaah.

"*Ash-hadu an Laa Ilaaha IllaaAllaah*": Alone and with no partner. You testify with a firm testimony that no one in the heaven and the earth has the right to be worshipped except Allaah. Your testimony that Muhammad is the Messenger of Allaah means that he is a slave (worshipper of Allaah) who is not to be worshipped, and a messenger who is not to be rejected. Rather, he is to be obeyed and followed. Allaah honored him by granting him the station of servitude. The proof for this is Allaah's statement: **"Blessed be the One who sent the Criterion to His slave so that He may be a warner for the creation."** [Surah Al-Furqaan: 1]

~~ the explanation ~~

The *tashahhud* that takes place before the *tasleem* of every prayer is one of the pillars of prayer. It is the eleventh pillar while the twelfth pillar is sitting during it. So if someone were to say the *tasleem* immediately after prostrating, he would be leaving out two pillars. And if he sat down but forgot to say the *tashahhud,* he would be leaving out one pillar. If one were to leave off both pillars or leave out only the *tashahhud,* he would be invalidating his prayer.

The *tashahhud* has been reported on the Prophet ﷺ in a number of different forms. Reciting any one of these forms of the *tashahhud* fulfills the obligation. However, one cannot combine between them in the same prayer. The version of the *tashahhud* mentioned by the author is the one that was reported by 'Abdullaah bin Mas'ood ﷺ. It has been reported in some narrations that the Prophet ﷺ would teach it to his Companions just as he would teach them a surah from the Qur'aan.

It is called "*tashahhud*" (testimony) because at the end of it one testifies that there is no deity that has the right to be worshipped except Allaah and that Muhammad is His slave and messenger.

This version of the *tashahhud* was reported by Al-Bukhaaree (831) and Muslim (402).

In one of Al-Bukhaaree's narrations (6265), the following addition occurs after the mention of the *tashahhud*: "(We used to recite this in the prayer) during the lifetime of the Prophet ﷺ, but when he died, we said: '*As-Salaamu 'alaan-Nabee*' (Peace be on the Prophet)."

This means that the Companions would say: "*As-Salaamu 'alaika ayyuhaan-Nabee wa Rahmatullaahi wa Barakaatuh*" directing their speech to Allaah's Messenger in the second person (i.e. you). Then when he died, they began saying: "*As-Salaamu 'alaan-Nabee*" (in the third person).

In the *tashahhud* narrated by 'Umar bin Al-Khattaab ؓ as reported in the *Muwatta* of Imaam Maalik (53) with an authentic chain of narration, 'Abdur-Rahmaan bin 'Abdin Al-Qaaree heard 'Umar bin Al-Khattaab ؓ say while on the *mimbar* teaching the people the *tashahhud*: "Say: *at-Tahiyyaatu Lillaah...*" and he mentioned in it: "*As-Salaamu 'alaika ayyuhaan-Nabee wa Rahmatullaahi wa Barakaatuh*" in the second person (i.e. you).

So according to this narration, 'Umar would teach the *tashahhud* while on the *mimbar*, and he would teach this version of the *tashahhud*.

This indicates that after the Prophet ﷺ died, the Companions said it this way and that way. There is leeway in this matter. So when a person prays, he may say: "*As-Salaamu 'alaika ayyuhaan-Nabee wa Rahmatullaahi wa Barakaatuh*" or he may say: "*As-Salaamu 'alaan-Nabee wa Rahmatullaahi wa Barakaatuh.*"

The author went on to explain this *tashahhud* in a clear and lucid manner. He, may Allaah have mercy on him, defined the sentence: ***"As-Salaamu 'alayka ayyuhaan-Nabee** wa **Rahmatullaahi** wa **Barakaatuh"*** to mean that "You are supplicating for the Prophet to have safety, mercy and blessing. The one who is supplicated for is not being supplicated to along with Allaah."

And about: ***"As-Salaamu 'alaynaa** wa **'alaa 'Ibaadillaahis-Saaliheen"***, he said that it means: "The ***'Salaam'*** is a supplication whereas the word ***'Saaliheen'*** refers to those who are being supplicated for and not being supplicated to alongside Allaah."

These two statements contain a confirmation of Allaah's Oneness in Worship (*Tawheed-ul-Uloohiyyah*) and an affirmation that the supplication is worship. Allaah says:

﴿ وأنَّ المَسَاجِدَ لِلَّهِ فلا تَدْعُوا مَعَ اللَّهِ أحَدًا ﴾

"And the *masaajid* (mosques) belong to Allaah, so do not worship anyone along with Allaah." [Surah Al-Jinn: 18]

It has been authentically reported that the Prophet ﷺ said: **"The supplication is worship."** [Reported by Abu Dawood (1479) with an authentic chain of narration]

So no one should be supplicated to except for Allaah and no one asked for assistance and aid except for Him. Allaah says:

﴿ أمَّن يُجِيبُ المُضْطَرَّ إذَا دَعَاهُ وَيَكْشِفُ السُّوءَ
وَيَجْعَلُكُمْ خُلَفَاء الأرْضِ أإلَهٌ مَّعَ اللَّهِ قَلِيلاً مَّا تَذَكَّرُونَ ﴾

"Is not He who responds to the distressed one when he calls on Him and who removes the evil and makes you inheritors of the earth, generation after generation (better than your false gods)? Is there

any god along with Allaah? Little is it that you remember!" [Surah An-Naml: 62]

As for the Prophet ﷺ, the other Messengers, the angels and the righteous people, one should supplicate to Allaah for them and ***not*** supplicate to them alongside Allaah. So Allaah is the One who is supplicated to and looked to for aid and assistance. As for everyone else, one must supplicate for them and not to them.

The author then states: "And your testimony that Muhammad is the Messenger of Allaah means that he is a slave (worshipper of Allaah) who is not to be worshipped, and a messenger who is not to be rejected. Rather, he is to be obeyed and followed."

This means that a slave of Allaah, by nature, is one who worships and not one who is worshipped, and that a Messenger, by nature, is one who is believed in, obeyed and followed.

In his other book, "**The Three Fundamental Principles**", the author states: "The meaning of testifying that Muhammad is the Messenger of Allaah is: Obeying him in what he has commanded, believing him in what he informed of, avoiding what he forbade and warned against, and not worshipping Allaah except by what he prescribed."

The author then states: "The meaning of ***'at-Tahiyyaat'*** is that all of the acts of glorification belong to Allaah, in terms of Him owning them and being deserving of them." These acts include inclining, bowing, prostrating, and remaining and continuing (in the acts of prayer). Every act that is done to glorify (Allaah) belongs to Allaah. So whoever directs any part of that (glorification) to other than Allaah is a polytheist, disbeliever."

Worship is the right of Allaah, as He says:



"And I did not create the jinn and mankind except to worship Me." [Surah Adh-Dhaariyaat: 56]

And He says:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُوا اللهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴾

"And We have indeed sent messengers to every nation, saying to their people: 'Worship Allaah, and stay away from the Taaghoot (false deities and systems).'" [Surah An-Nahl: 36]

And He says:

﴿ وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلا
نُوحِي إِلَيْهِ أَنَّهُ لا إِلَهَ إِلا أَنَا فَاعْبُدُونِ ﴾

"And We did not send any messenger before you except that We revealed to him: 'There is no deity that has the right to be worshipped except Me, so worship Me.'" [Surah Al-Anbiyaa: 25]

We are obligated to direct all forms of worship to Allaah. It is not permissible to direct any part of that worship to someone other than Him. So the prayer is for Allaah, and bowing and prostrating is for Allaah. Seeking assistance is in Allaah and supplicating is to Allaah. Reliance is only upon Allaah and seeking refuge is only in Allaah. All of the other acts of worship are the same – they belong to Allaah. Allaah says:

﴿ قُلْ إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ
الْعَالَمِينَ. لاَ شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴾

"Say: Verily, my prayer, my sacrifice, my living, and my dying are for Allaah, Lord of all that exists. He has no partner. And of this I

have been commanded, and I am the first of the Muslims." [Surah Al-An'aam: 162-163]

Whoever directs any form of worship to someone other than Allaah is a polytheist, disbeliever. This ruling is general and unrestricted. And it only applies to those for whom the proof has been established. As for a specific individual, if he directs any form of worship to someone other than Allaah such as by supplicating to the dead and asking their assistance, whilst being unaware (that this is not allowed), one should hold back from declaring him a disbeliever until his actions are clarified to him and the proof is established against him.

This is one of the two opinions on this issue. Our teacher, 'Abdul-'Azeez bin Baaz, may Allaah have mercy on him, mentioned both of them in his response to a question about innovators. In his reply, he stated: "Similarly, seeking a means (to Allaah) through the righteous (*awliyaa*) is of two types:

First: Seeking a means to Allaah (*tawassul*) through the honor or right of so and so. This is an innovation and not disbelief.

Second: Seeking a means to Allaah (*tawassul*) by supplicating to this person, saying: 'O master so and so, assist me or cure my sick one.' This is major Shirk (polytheism) even though they call it *tawassul* also. It is an act from the people of the Days of Ignorance.

So the first type is an innovation and from the ways that lead to polytheism. As for their saying: 'We only supplicate to him because he is a righteous *walee*. Everything is in the Hand of Allaah. He (i.e. the *walee*) is just an intermediary.'

This is an act that was done by the polytheists of old. So when they say: 'Help us O Badawee' or 'Help us O Husayn' this is similar to what Abu Jahl and those like him would do. This is since they would say:

﴿ مَا نَعْبُدُهُمْ إِلاَّ لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ﴾

'We only worship them so that they can bring us closer to Allaah.' [Surah Az-Zumar: 3]

And:

﴿ هَـؤُلاءِ شُفَعَاؤُنَا عِندَ اللَّهِ ﴾

'They are our intercessors before Allaah.' [Surah Yoonus: 18]

This supplication is disbelief and ascribing partners with Allaah. However, the scholars have differed as to whether the one who does this should be deemed a disbeliever or if one should wait until the proof is established against him and the matter is clarified to him. They have two opinions on this matter:

First: Whoever says this is a disbeliever committing major disbelief since this is an apparent form of polytheism with obvious indicators.

Second: These people have fallen into ignorance and they have evil scholars that have misled them. So the matter must be clarified and explained to them so that they understand it. This is since Allaah says:

﴿ وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولاً ﴾

'And We never punish (a people) until We (first) send a messenger (to warn them).' [Surah Al-Israa: 15]

So if the matter is clarified to them and it is said to them: 'This is not permissible - Allaah says such and such, the Messenger ﷺ said such and such...' and the proofs are explained to him, but they continue to remain in their state, they have committed disbelief by this.

In any case, the act itself is disbelief and major Shirk. However, the person who does it – that is where the source of speculation is. Should he be declared a disbeliever or should it be said: 'His affair is up to Allaah.' It is possible that he is from the people of *Fitrah* (original state of pure Faith) since the issue has not been clarified to him in which case he would fall under the rulings of the people of *Fitrah*. And his affair would be with Allaah since he is a result of people, such as evil scholars, misleading him."

This quote is from the book: "The Vastness of Allaah's Mercy for the Ignorant Muslims that oppose the Legislation" of Sayyid bin Sa'ad-ud-Deen Al-Ghabaashee, which contains a letter from Shaikh 'Abdul-'Azeez bin Baaz to the author dated 5/7/1403H in which he agrees with the book and permits its publication.

The second of the two views, which is to hold back from *takfeer* (excommunication) is the view agreed with by many scholars such as Shaikh-ul-Islaam Ibn Taimiyyah and Shaikh-ul-Islaam Muhammad bin 'Abdil-Wahhaab.

Shaikh-ul-Islaam Ibn Taimiyyah, may Allaah have mercy on him, said in the book *al-Istighaatha* (2/731): "So after coming to realize what it is that the Messenger ﷺ came with, we know by necessity that he ﷺ did not prescribe for his ummah to call unto, or invoke, anyone amongst the deceased, whether prophets, righteous people or anyone else, neither with the wording of *istighaatha* (asking for assistance) or with the wording *isti'aadhah* (seeking refuge). Likewise, he did not legislate for his ummah to prostrate to a dead person or to anything else and so on and so forth.

Rather, we know that he ﷺ forbade us from all of these things and that they are acts of Shirk (polytheism), which Allaah and His Messenger ﷺ have prohibited. However, due to overwhelming ignorance and little knowledge of the objectives of the Message by many of the contemporaries, they cannot be declared disbelievers because of that until it is clarified to them the beliefs the Messenger ﷺ came with that

they oppose. This is why I never explained this issue to someone who knew the foundation of Islaam except that he comprehended it and said that it was from the basics of the Religion. One of the elders from the learned teachers amongst our companions once told me: 'This is the most important thing that you have clarified for us' due to his awareness that this was the foundation of the Religion."

And Shaikh-ul-Islaam Muhammad bin 'Abdil-Wahhaab, may Allaah have mercy on him, said: "Since we don't excommunicate those who worship the statue found on top of the grave of 'Abdul-Qaadir or the statue found on top of the grave of Ahmad Al-Badawee and their likes due to their ignorance and the lack of there being anyone to warn them, how is it that we can excommunicate those who do not ascribe partners to Allaah just because they do not migrate to us or because they do not excommunicate and wage war on others? Far removed are You, O Allaah, from all imperfections! This is a tremendous slander." [*Ad-Durar-us-Saniyyah* (1/66)]

He also said: "Rather we call upon Allaah as a witness to what He knows is in our hearts, that whoever implements Tawheed and absolves himself from Shirk (polytheism) and its adherents, he is a Muslim regardless of what time and place he is in. On the contrary, we only deem a disbeliever he who mixes partners with Allaah in worship after we clarify the proof to him of the falsehood of Shirk." [*Majmoo' Mu'allafaat-ush-Shaikh Muhammad bin 'Abdil-Wahhaab* (3/34)]

He also said: "What he said about me that I declare disbelief upon the masses in general is a slander that comes by way of the enemies. This also goes for their claim that I say: 'Whoever follows the Religion of Allaah and His Messenger and resides in his land (i.e. Arabian Peninsula), this does not suffice him until he joins my side.' This is also slander! What is required is only that one follows the Religion of Allaah and His Messenger no matter what land he is in. However, we declare as being a disbeliever he who acknowledges the Religion of Allaah and His Messenger ﷺ then shows enmity towards it and impedes people from it. This is the type of person that I deem to be a

disbeliever. Every scholar upon the face of this earth also deems such people to be disbelievers except for those who are stubborn or ignorant." [*Majmoo' Mu'allafaat-ush-Shaikh* (3/33)]

He also said: "As for what the enemies said about me that I excommunicate (people) based on conjecture or mutual alliances or that I excommunicate an ignorant person for whom the proof has not been established, then this is a terrible lie against me by which they intend to chase people away from the Religion of Allaah and His Messenger ﷺ." [*Majmoo' Mu'allafaat-ush-Shaikh* (3/14)]

Shaikh 'Abdul-Lateef bin 'Abdir-Rahmaan bin Hasan Aali Shaikh said in his book *Minhaaj-ut-Ta'sees wat-Taqdees* (pg. 98-99): "Shaikh Muhammad, may Allaah have mercy on him, was from the most reserved and abstemious of people with regard to denouncing people as being disbelievers. This was such that he did not unrestrictedly assert the excommunication of an ignorant person who calls unto other than Allaah such as the deceased in graves or others if there is no one present to advise him and convey to him the proof which if abandoned by someone makes him a disbeliever. In one of his treatises, he said: 'If we do not fight against those who worship the shrine of Kawaaz until we first call them to worship Allaah alone, how is it that we can declare a person that does not migrate to us a disbeliever even though he is a monotheist believer?' And when he was asked about these types of ignorant people, he asserted that whoever has the proof established against him and qualifies as knowing it, he is the one who is to be deemed a disbeliever due to his worshipping of graves."

He, may Allaah have mercy on him, also said in *Misbaah-udh-Dhalaam* (pg. 499): "So whoever has had the Call of the Messengers, which is to single Allaah out in worship and submit to Him, conveyed to him and comprehends that the Messengers came with this, he has no excuse if he opposes them and leaves off worshipping Allaah. This is the type of person whose excommunication becomes firmly established if he worships someone other than Allaah and takes rivals and false gods besides Him.

The Shaikh (i.e. Muhammad bin 'Abdil-Wahhaab) as well as other Muslims do not hold back with regard to this. Furthermore, our Shaikh, may Allaah have mercy on him, has concurred with this and clarified it in accordance to and correspondence with the scholars of this ummah. And he would not excommunicate anyone until after the facts were established and the proofs were made evident to him.

This was such that he, may Allaah have mercy on him, would refrain from excommunicating an ignorant person who worships graves if there was no one present to warn him. This is what was meant by Shaikh-ul-Islaam Ibn Taimiyyah when he said: '...until it is clarified to them what the Messenger ﷺ came with.' So if such a clarification exists, and it is understood and comprehended by the listener, then it has been clarified to him."

He also said in *Misbaah-udh-Dhalaam* (pg. 516): "Our Shaikh did not excommunicate anyone on the outset just because of his actions or polytheism. Rather, he would hold back from doing this until he knew that the proof, by which the one who abandons it commits disbelief, was established against him. This is clearly stated in his words as can be found in several places. And his treatises concerning this are well-known."

I only expanded on quotes from Shaikh-ul-Islaam Muhammad bin 'Abdil-Wahhaab in affirming this issue - which is that specifically excommunicating someone who ascribes partners to Allaah in worship due to ignorance can only be done after clarifying that to him and establishing the proof against him, not before that - because there are some ignorant people and some with spite against his call, which is based on the Qur'aan, the Sunnah and what the Salaf of this ummah were upon, who slander him and chase people away from his call. He would only declare as disbelievers those who had the proof established against them and had the evidences clarified to them.

It is also because a small group amongst the students of knowledge from Ahlus-Sunnah - according to what I have learned - condemn

those who agree with this. This is equal to condemning what the two Shaikhs of Islaam, Ibn Taimiyyah and Muhammad bin 'Abdil-Wahhaab, have concurred with, as well as other scholars. Having said that, committing an error with regard to pardoning on obscure matters is better than committing an error with regard to punishment.

By condemning the view that was supported by the two Shaikhs and striving to contradict it, they open the floor for those who wish the destruction of Ahlus-Sunnah – those who fish in murky waters. So they let resonate the screeching echo of the enemies of Islaam and the Muslims, who claim that the extremism of those who engage in explosions and destruction can be traced back to the studying of the educational programs that are based on the books of Shaikh Muhammad bin 'Abdil-Wahhaab and other adherents of the Sunnah.

But this is a slander and fabrication that comes from those who invented it and constantly repeat it, for indeed those who utter this claim from among the inhabitants of this country as well as others have studied these programs themselves and not received any harm from them. On the contrary, they have received great benefit from them for everyone whom Allaah wishes to guide and grant success.

Rather, radicalism only came about from these extremists due to their erroneous understanding which has caused them to become isolated and break away from the main body of Muslims. They follow the example of the Khawaarij who detached themselves and broke away from the Companions as a result of their erroneous understanding. Every group of people has inheritors to carry on their legacy, and we ask Allaah to assist us.

قوله: (اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم إنك حميد مجيد): الصلاة من الله ثناؤه على عبده في الملأ الأعلى، كما حكى البخاري في صحيحه عن أبي العالية قال: صلاة الله ثناؤه على عبده في

الملأ الأعلى، وقيل: الرحمة، والصواب الأول. ومن الملائكة: الاستغفار، ومن الآدميين: الدعاء.

The Thirteenth and Fourteenth Pillar: *"Allaahumma Salli 'alaa Muhammadin wa 'alaa Aali Muhammadin kamaa Salayta 'alaa Ibraaheema wa 'alaa Aali Ibraaheema Innaka Hameedun Majeed."* [O Allaah, send your praises upon Muhammad and the family of Muhammad as you sent praises upon Ibraaheem and the family of Ibraaheem. Verily, You are Most-Praiseworthy, Most Glorified]

The meaning of *Salaat* from Allaah is His praising of His servant in the greatest of gatherings, as has been reported by Al-Bukhaaree in his *Saheeh* from Abul-'Aaliyah who said: "The *Salaat* of Allaah means His praise for His servant in the highest of gatherings (i.e. angels)."

It is also held that *Salaat* means mercy. But the first definition is more correct. As for the *Salaat* when it comes from the angels, it means: Asking for forgiveness. And from the humans, it means supplication.

~~ **the explanation** ~~

The thirteenth pillar of prayer is sending *Salaat* on the Prophet ﷺ. The best manner of sending *Salaat* on the Prophet ﷺ is that which is known as the Abrahamic *Salaat,* which the Prophet taught his Companions when they asked him about how to send *Salaat* on him ﷺ. The *Salaat* has been reported in the texts in a number of forms on a large group of the Companions. The best form of it is the one in which the Prophet ﷺ combined between sending *Salaat* on himself and his family and sending *Salaat* on Ibraaheem and his family.

In *Saheeh al-Bukhaaree* (3370), 'Abdur-Rahmaan bin Abee Laylaa narrated: "Ka'ab bin 'Ajrah met me once and said: 'Shall I not present you with a gift that I heard from the Prophet ﷺ?' I said: 'Of course, present it to me.' So he said: 'We asked Allaah's Messenger once saying: 'O Messenger of Allaah! How do we send *Salaat* on you – the members of the prophetic household – since you have already taught us how to send *Salaam* on you?' He ﷺ replied: ***'Allaahumma Salli 'alaa Muhammadin wa 'alaa Aali Muhammadin kamaa Salayta 'alaa Ibraaheema wa 'alaa Aali Ibraaheema Innaka Hameedun Majeed.'"***

Allaah says:

﴿ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا
أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾

"Verily Allaah and His Angels send *Salaat* (praises) on the Prophet. O you who believe, send your praises (*Salaat*) and greetings (*Salaam*) on him" [Surah Al-Ahzaab: 56]

The Companions had learned previously from him ﷺ how to send greetings (*Salaam*) on him by way of the *tashahhud* that the Prophet ﷺ taught them, which consists of the words: "*As-Salaamu 'alaika ayyuhaan-Nabee wa Rahmatullaahi wa Barakaatuh.*"

So when they asked him about sending *Salaat* on him ﷺ, he replied wth the Abrahamic *Salaat*. In his *tafseer* of this *ayah*, Ibn Katheer said: "Their saying: **'We have already learned how to send greetings (*Salaam*) on you'** refers to the greeting found in the *tashahhud*, which the Prophet ﷺ would teach them just as he would teach them a *surah* from the Qur'aan. And this greeting is: '*As-Salaamu 'alaika ayyuhaan-Nabee wa Rahmatullaahi wa Barakaatuh.*'

It is reported in the *Musnad* of Imaam Ahmad (17072) and the *Mustadrak* of Al-Haakim (1/268) – who said it was authentic according to the standards of Muslim and Adh-Dhahabee agreed – that Abu

Mas'ood Al-Ansaaree ﷺ said: "A man approached until he sat down in front of Allaah's Messenger ﷺ while we were in his company, and said: 'O Messenger of Allaah! As for sending greetings (*Salaam*) upon you, we have already learned how to do it. But how do we send *Salaat* (praises) upon you? When we send *Salaat* upon you in our prayer, Allaah sends *Salaat* upon you...'"

In the chain of narration of both reports from Ahmad and Al-Haakim is Muhammad bin Ishaaq who is *mudallis*. However, he narrated explicitly from Muhammad bin Ibraaheem At-Taymee, saying: "Muhammad bin Ibraaheem bin Al-Haarith At-Taymee narrated to me concerning sending *Salaat* upon Allaah's Messenger ﷺ when a Muslim sends *Salaat* on him in prayer..."

This is proof that one must combine between sending *Salaat* and *Salaam* on Allaah's Messenger ﷺ at the end of prayer. In his *Tafseer*, Ibn Katheer cited Imaam Ash-Shaafi'ee, Imaam Ahmad and Ishaaq bin Raahawaih as holding the view that it is obligatory to send *Salaat* on the Prophet ﷺ after the final *tashahhud*. The afore-mentioned hadeeth of Abu Mas'ood ﷺ proves this, as stated by Ibn Katheer, may Allaah have mercy on him. However, the majority of the scholars hold the view that it is not obligatory.

I find remarkable the story of one of the noble people, Shaikh Thaanee Mansoor, from Jubail in the eastern region of the kingdom of Saudi Arabia, which I heard from someone who heard it from him. In the story it states that one time when he visited a country whose inhabitants were afflicted with building shrines upon graves and extremism with regard to their deceased occupants, he met a group of people in a masjid in which there was a grave. They criticized him and the people of his country and accused them of not loving the Messenger of Allaah ﷺ. So he asked them: "Are there any bars and brothels in your country?" They said: "Yes, many!" So he replied: "In our country there is not even one." He then asked them: "What is the ruling on sending *Salaat* on the Prophet during prayer according to you people?" They said: "It is recommended." He said: "To us, it is a

pillar of the prayer. If a person does not do it in prayer, his prayer is invalid. So who then is more true to their claim of loving Allaah's Messenger ﷺ?"

What he stated in his first point is clear. As for the second point, the view that sending *Salaat* on the Prophet ﷺ (in prayer) is recommended is the view of the majority of the scholars as mentioned previously. Regardless, there is no problem with what he said since he stated it while debating and whilst arguing against those who blame Ahlus-Sunnah in this country with accusations that they are free from, as free as the sun is from being touched.

I will add to what he said by saying that the judges in this country rule according to the laws of the great *Sharee'ah* (Islamic Legislation). And as for that country and a majority of the other countries, the judges rule according to man-made laws.

This country also contains numerous universities with the name "College of Sharee'ah" from which graduates are selected for judicial positions. As for other countries, then most of them if not to say all of them, if there can be found any kinds of schools like that in them then they bear names such as the "College of Sharee'ah and Constitutional Laws." Having a name like this is similar to having a name like the "College of Truth and Falsehood!"

In 1397H when I visited Pakistan, I was invited by a group of lawyers to give a talk. During my speech to them I suggested that they seek a better type of profession and not that of a lawyer, which is a representative that argues on behalf of someone, in non-Islamic courthouses.

I also visited the president, Diyaa-ul-Haqq, and thanked him for the efforts he made in implementing the Islamic *Sharee'ah*. Among the things I said to him was that the difference between the Islamic Sharee'ah and man-made laws was like the difference between Allaah

and His creation. This is since the Sharee'ah was revealed by Allaah whereas man-made laws were imposed by the creation of Allaah.

I ask Allaah to enable the Muslims to rule by the Sharee'ah of their Lord so that they may achieve success in this world and the Hereafter. Allaah says:

﴿ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴾

"Do they then seek the judgement of the Days of Ignorance? And who is better in judgement than Allaah for a people who have certain faith?" [Surah Al-Maa'idah: 50]

And He says about the People of the Scripture:

﴿ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَاةَ وَالإِنجِيلَ وَمَا أُنزِلَ
إِلَيهِم مِّن رَّبِّهِمْ لأَكَلُوا مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِم ﴾

"And if only they had acted according to the Torah, the Gospel and what has (now) been sent down to them from their Lord (i.e. the Qur'aan), they would surely have gotten provision from above them and from underneath their feet." [Surah Al-Maa'idah: 66]

And He says:

﴿ فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَن تَبِعَ
هُدَايَ فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ ﴾

"Then whenever there comes to you guidance from Me, and whoever follows My guidance, there shall be no fear on them, nor shall they grieve." [Surah Al-Baqarah: 38]

And He says:

﴿ فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى . وَمَنْ أَعْرَضَ عَن
ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴾

"So whoever follows My guidance, he shall neither go astray nor shall he be distressed. But whoever turns away from My reminder, for him will be a life of hardship, and We shall raise him up blind on the Day of Resurrection." [Surah TaHa: 123-124]

And He says:

﴿ اتَّبِعُوا مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا
تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ ﴾

"Follow what has been sent down to you from your Lord, and do not follow any protectors besides Him. Little do you remember!" [Surah Al-A'raaf: 3]

There is no doubt that the love for Allaah's Messenger ﷺ in the heart of every Muslim must be greater than the love he has for his father, mother, son and daughter, based on the Prophet's ﷺ statement: **"None of you truly believes until I am more beloved to him than his parents, his children and all of mankind."** [Reported by Al-Bukhaaree (15) and Muslim (169) from Anas ﷺ]

The clear and distinctive sign that shows someone's love for the Messenger ﷺ is his following him and treading his methodology, as Allaah says:

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ
اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴾

"Say (O Muhammad): 'If you truly love Allaah, then follow me, Allaah will love you and forgive you your sins. And Allaah is All-Forgiving, Most Merciful.'" [Surah Aali 'Imraan: 31]

(وبارك...) وما بعدها: سننُ أقوالٍ وأفعالٍ.

Asking for blessing of Muhammad and what comes after that, are all supererogatory statements and actions.

~~ the explanation ~~

This means that what is obligatory is only the *tashahhud* and sending *Salaat* on the Prophet ﷺ.[11] As for saying *"Allaahumma Baarik 'alaa Muhammad..."*, the words of remembrance that come after that, and sitting for this, these are all supererogatory (optional) statements and actions. There are many optional statements and actions in prayer that have been mentioned in the books of Fiqh such as *Daleel-ut-Taalib* of Mar'ee bin Yoosuf (pg. 35).

The fourteenth pillar is saying the two *tasleems*, with which one exits from prayer based on the afore-mentioned hadeeth: **"Its opening is the *takbeer* (saying *Allaahu Akbar*) and its closing is the *tasleem* (saying *as-Salaam 'Alaikum*)."**

In his book *I'laam-ul-Muwaqqi'een* (2/358), Ibn Al-Qayyim mentioned that the *ahaadeeth* on exiting the prayer with the two *tasleems* was reported on fifteen different Companions of the Prophet ﷺ in either authentic (*saheeh*) or sound (*hasan*) form. Some scholars hold the view that just saying one *tasleem* suffices. However, the view that one must

[11] **Translator's Note:** Previously, Shaikh 'Abdul-Muhsin Al-'Abbaad mentioned that the view of the majority of the scholars is that sending *Salaat* on the Prophet is recommended. However, his personal view, as well as that of the author, Imaam Muhammad bin 'Abdil-Wahhaab, and other scholars, is that it is obligatory.

say both *tasleems* is that which the evidences support and the most cautious choice that is farthest removed from differing.

Out of these fourteen pillars, five of them are verbal, and they are:

1. The opening *takbeer,*
2. The recitation of Surah Al-Faatihah,
3. The final *tashahhud,*
4. Sending *Salaat* on the Prophet ﷺ, and
5. The two *tasleems.*

The remaining pillars are all physical.

Shaikh Mar'ee bin Yoosuf discussed the fourteen pillars of prayer in his book *Daleel-ut-Taalib* (pg. 33) and counted the final *tashahhud* and *Salaat* on the Prophet ﷺ as one pillar. Instead he counts erecting oneself in the standing position after bowing as being a pillar. The reason why he considers it a pillar is due to the textual evidence found for it in the hadeeth about the man who prayed badly in which the Prophet ﷺ said: **"Then rise until you straighten yourself up standing."**

However, the author (i.e. Muhammad bin 'Abdil-Wahhaab) considered standing up straight after bowing while rising from bowing as one pillar. So it is as if he said: "Rising from bowing until you straighten yourself up standing."



♦ THE REQUIREMENTS OF THE PRAYER ♦

والواجبات ثمانية: جميع التكبيرات غير تكبيرة الإحرام، وقول: (سبحان ربي العظيم) في الركوع، وقول: (سمع الله لمن حمده) للإمام والمنفرد، وقول: (ربنا ولك الحمد) للكل، وقول: (سبحان ربي الأعلى) في السجود، وقول: (رب اغفر لي) بين السجدتين، والتشهد الأول، والجلوس له.

Its requirements are eight: (1) All of the *takbeers* except for the Opening *Takbeer*; (2) Saying "*Subhaana Rabbee al-'Adheem*" [Perfect is my Lord, the Most Great] while bowing; (3) Saying "*Sami'a Allaahu Liman Hamidahu*" [Allaah hears the one who praises Him] – this applies to the one leading the prayer and the one praying alone; (4) Saying "*Rabbanaa wa Lakal-Hamd*" [Our Lord to You belongs the Praise] – this applies to everyone; (5) Saying "*Subhaana Rabbee al-A'alaa*" [Perfect is my Lord, the Most High] while prostrating; (6) Saying "*Rabb Ighfir Lee*" [My Lord, forgive me] while sitting in between prostrations; (7) The first *Tashahhud*; and (8) Sitting for it.

~~ **the explanation** ~~

All of these requirements are verbal except for one, which is physical, and that is sitting for the first *tashahhud*. Ibn Qudaamah mentioned in *al-Mughnee* (2/180) that it was the well-established view of Imaam Ahmad that these seven verbal acts were mandatory in prayer but that the view that these acts were not mandatory was the view of the majority of the scholars of Jurisprudence.

He stated: "The well-established view of Ahmad was that saying the *takbeer* when going down and up (in prayer), saying the *tasbeeh* when bowing and prostrating, saying *Sami'-Allaahu liman Hamidah* and

Rabbannaa wa lakal-Hamd, saying *Rabb Ighfirlee* between the two prostrations, and the first *tashahhud* are obligatory. This is also the view of Ishaaq and Dawood. It has also been reported on Ahmad that he held that these acts were not obligatory, and this is the view of the majority of the scholars of Jurisprudence."

Ibn Qudaamah then went on to prove in *al-Mughnee* that these acts are obligatory saying: "Abu Dawood reported from 'Alee bin Yahyaa bin Khallaad from his paternal uncle who narrated from the Prophet ﷺ that he said: **'The prayer of any person is not complete until he performs ablution...'** up to the part where he said: **'...then he says the *takbeer* and bows until his joints are at rest. Then he says: *Sami'-Allaahu liman Hamidah* until he straightens himself up standing. Then he says: *Allaahu Akbar* and prostrates until he is at rest while prostrating. Then he says: *Allaahu Akbar* and raises his head until he straightens himself up while sitting. Then he says: *Allaahu Akbar* and prostrates until his joints are at rest. Then he raises his head saying: *Allaahu Akbar.* If he does this, his prayer is complete.'** This text proves the obligation of saying the *takbeer...*"

This hadeeth can be found in *Sunan Abee Dawood* (857) with an authentic chain of narration.

The author, may Allaah have mercy on him, mentioned that the *tasmee'* (saying *Sami'-Allaahu liman Hamidah*) is only to be done by the one leading the prayer (*Imaam*) and the one praying alone (*munfarid*), and not by one being led in prayer (*ma'moom*). This is the correct opinion based on the hadeeth: **"Indeed, the Imaam was only placed so that he could be followed"** since in it the Prophet ﷺ said: **"And when he says: *'Sami'-Allaahu liman Hamidah'*,** say: ***'Rabbanna wa Lakal-Hamd.'*"** [Reported by Al-Bukhaaree (732-734) on the authority of Anas and Abu Hurairah, may Allaah be pleased with them both]

In both of these hadeeths, the Prophet ﷺ said: **"Say: *'Rabbanna wa Lakal-Hamd'*"** and not: "Say: *'Sami'-Allaahu liman Hamidah'*"

Some scholars hold that the one being led in prayer should (also) say *"Sami'-Allaahu liman Hamidah"* using as proof the generality of the Prophet's ﷺ statement in the hadeeth reported by Maalik bin Al-Huwairith: **"Pray as you have seen me praying."** [Reported by Al-Bukhaaree (631)]

The basis of proof in this is that since the Prophet ﷺ would say *"Sami'-Allaahu liman Hamidah"* when praying then likewise those being led in prayer should also say: *"Sami'-Allaahu liman Hamidah."*

However, the hadeeth: **"And when he says: *'Sami'-Allaahu liman Hamidah'*, say: *'Rabbanna wa Lakal-Hamd'*"** defines and specifies the other hadeeth: **"Pray as you have seen me praying."**

It is similar to the Prophet's ﷺ saying: **"When you hear the Call (to Prayer), repeat what the Mu'adhin says."** [Reported by Al-Bukhaaree (611) and Muslim (383) from Abu Sa'eed Al-Khudree رضي الله عنه]

The part of the hadeeth in which the Mu'adhin states: *"Hayy 'alaas-Salaat, Hayy 'alaal-Falaah"* is defined and specified since instead of that, one should say: *"Laa Hawla wa Laa Quwata illaa Billaah"* as occurs in a hadeeth found in *Saheeh Muslim* (385) narrated by 'Umar رضي الله عنه.

فالأركان: ما سقط منها سهواً أو عمداً بطلت الصلاة بتركه، والواجبات: ما سقط منها عمداً بطلت الصلاة بتركه، وسهواً جبره السجود للسهو، والله أعلم.

The pillars are that which if one fails to perform any of them out of forgetfulness or intentionally, his prayer is rendered invalid because he abandoned them. The requirements are that which if one fails to perform any of them intentionally, his prayer is rendered invalid due to his abandoning them. However, if he fails to do any of them out of forgetfulness, he

must perform the (extra) prostrations for forgetfulness (at the end of the prayer). And Allaah knows best.

~~ the explanation ~~

The pillars, requirements, and recommended acts of prayer are all components of the prayer. They fall under the legal definition of the word "prayer", which is: "Specific statements and actions that are commenced by the *takbeer* and completed by the *tasleem.*"

However, there is a difference between the pillars, requirements and recommended acts of prayer. The pillars must be implemented without exception. Their obligation does not become removed if one leaves them out either intentionally or unintentionally. As for the requirements, leaving them out intentionally invalidates the prayer, whereas leaving them out unintentionally requires one to perform the prostration of forgetfulness (at the end of prayer).

As for the recommended acts of prayer, such as the opening supplication and seeking refuge in Allaah, whoever does these acts will be rewarded and whoever leaves them out will not be held accountable unless he leaves them out intending to oppose the Sunnah. This is based on the Prophet's ﷺ statement: **"Whoever turns away from my Sunnah is not from me."** [Reported by Al-Bukhaaree (5063) and Muslim (1401)]

The word Sunnah in this hadeeth bears the broadest meaning of the word Sunnah, since it is referring to the Prophet's ﷺ way and what he was upon. So it consists of everything that has been stated in the Book of Allaah and reported in the Sunnah of His Messenger ﷺ.

This is the last of what we were able to write in explaining the book **"The Conditions, Pillars, and Requirements of Prayer"** of Shaikh-ul-Islaam Muhammad bin 'Abdil-Wahhaab, may Allaah have mercy on him. I ask Allaah to forgive him and to reward him immensely for his great efforts in supporting the Religion and calling to the adherence of

the Qur'aan and the Sunnah and what the Salaf of the ummah were upon.

I also ask Him to grant the Muslims the ability to understand the Religion and to stay firm upon the Religion. Verily, He is the All-Hearer and Responder of supplications. May the peace, praises and blessings of Allaah be on His slave and Messenger, Muhammad, as well as on all of his family and Companions.



♦ QUICK REFERENCE GUIDE ♦

The Nine Conditions of Prayer			
1.	Islaam	الإسلام	أ
2.	Sanity	العقل	ب
3.	Age of Maturity	التمييز	ت
4.	Uplifting Ritual Impurity	رفع الحدث	ث
5.	Removing Filths	إزالة النجاسة	ج
6.	Covering the 'Awrah	ستر العورة	ح
7.	Proper Time	دخول الوقت	خ
8.	Facing the Qiblah	استقبال القبلة	د
9.	Intention	النية	ذ

The Fourteen Pillars of Prayer			
1.	Standing if Able	القيام مع القدرة	أ
2.	Opening Takbeer	تكبيرة الإحرام	ب
3.	Reciting Surah Al-Faatihah	قراءة الفاتحة	ت
4.	Bowing	الركوع	ث
5.	Rising from Bowing	الرفع منه	ج
6.	Prostrating on Seven Limbs	السجود على الأعضاء السَّبْعَة	ح
7.	Erecting from it	الاعتدال منه	خ
8.	Sitting between Prostrations	الجلسة بين السجدتين	د
9.	Tranquility in all the Pillars	الطمأنينة في جميع الأركان	ذ
10.	Sequential Order	الترتيب	ر
11.	Final Tashahhud	التشهد الأخير	ز
12.	Sitting for it	الجلوس له	س
13.	Salaat on the Prophet	الصلاة على النبي	ش
14.	Two Final Tasleems	التسليمتان	ص

The Eight Requirements of Prayer			
1.	Every Takbeer except the Opening Takbeer	جميع التكبيرات غير تكبيرة الإحرام	أ
2.	Saying "*Subhaana Rabby al-'Adheem*" when Bowing	قول (سبحان ربي العظيم) في الركوع	ب
3.	Saying "*Sami'-Allaahu liman Hamidah*" for *Imam/Munfarid*	قول (سمع الله لمن حمده) للإمام والمنفرد	ت
4.	Saying "*Rabbanaa wa Lakal-Hamd*" for Everyone	قول (ربنا ولك الحمد) للكل	ث
5.	Saying "*Subhaana Rabb al-A'alaa*" when Prostrating	قول (سبحان ربي الأعلى) في السجود	ج
6.	Saying "*Rabb Ighfir Lee*" between prostrations	قول (رب اغفر لي) بين السجدتين	ح
7.	First Tashahhud	التشهد الأول	خ
8.	Sitting during it	الجلوس له	د

The Ten Conditions of Ablution			
1.	Islaam	الإسلام	أ
2.	Sanity	العقل	ب
3.	Age of Maturity	التمييز	ت
4.	Intention	النية	ث
5.	Preserving its Status	استصحاب حكمها	ج
6.	Removing what makes Ritual Purity Mandatory	انقطاع موجب	ح
7.	Istinjaa or Istijmaar	استنجاء أو استجمار قبله	خ
8.	Pure and Permissible Water	طهورية ماء وإباحته	د
9.	Removing what prevents Water from Reaching Skin	إزالة ما يمنع وصوله إلى البشرة	ذ
10.	Proper Time for those with Constant Ritual Impurity	دخول وقت على من حدثه دائم لفرضه	ر

The Six Obligations of Ablution			
1.	Washing the Face including Rinsing the Mouth and Nose	غسل الوجه – ومنهُ المضمضة والاستنشاق	أ
2.	Washing the Hands up to and including the Elbows	غسل اليدين إلى المرفقين	ب
3.	Wiping all of the Head including the Ears	مسح جميع الرأس - ومنه الأذنان	ت
4.	Washing the Feet up to and including the Ankles	غسل الرجلين إلى الكعبين	ث
5.	Sequential Order	الترتيب	ج
6.	Avoiding Long Pauses	الموالاة	ح

The One Requirement of Ablution			
1.	Mentioning Allaah's Name if one Remembers to do it	التسمية مع الذكر	أ

The Eight Nullifiers of Ablution			
1.	Private Part Discharge	الخارج من السبيلين	أ
2.	Foul Impure Bodily Discharge	الخارج الفاحش النجس من الجسد	ب
3.	Loss of Consciousness	زوال العقل	ت
4.	Touching Women with Desire	مس المرأة بشهوة	ث
5.	Touching both Private Parts with the Hand	مس الفرج باليد قبلاً كان أو دبراً	ج
6.	Eating the Meat of Camels	أكل لحم الجزور	ح
7.	Bathing a Deceased Person	تغسيل الميت	خ
8.	Apostasizing from Islaam	الردّة عن الإسلام	د

♦ GLOSSARY OF TERMS USED ♦

Ahaadeeth	See Hadeeth
Al-Masjid-ul-Haraam	The sacred Grand Mosque of Makkah.
'Awrah	The area of the body that must be covered.
Ashaa'irah	Singular: Ash'aree; A sect characterized by not affirming any of Allaah's Attributes except seven - Life, Knowledge, Ability, Speech, Desire, Hearing and Seeing - which they believe are proven by intellect. They distort the meanings of the rest of Allaah's Attributes.
Ayaat	Singular: *Ayah;* Verses from the Noble Qur'aan.
Basmalah	Saying Bismillaah (In the Name of Allaah).
Eemaan	Lit. Faith - To affirm the belief of everything that Allaah revealed through His Book, i.e. the Qur'aan, or upon the tongue of His Prophet, i.e. the Sunnah.
Faatihah	The opening chapter of the Qur'aan.
Fard	A legal ruling denoting an obligation. If done, one will be rewarded, and if abandoned, one will be punished.
Faqeeh	A scholar that is well-versed in jurisprudence, which necessitates that he has in-depth knowledge of the Qur'aan and the Hadeeth, which are the sources of Fiqh.
Fiqh	Commonly referred to as jurisprudence. In general it refers to the correct understanding of the religious texts of the Qur'aan and Sunnah. One who is well-versed in both these religious sources is known as a Faqeeh.
Fitnah	Plural: *Fitan;* This linguistically refers to calamities, trials, tribulations and mischief.
Ghusl	Bathing of the body in order to uplift major ritual impurity.

Hadath	This refers to the state of ritual impurity, which occurs when one of the nullifiers of ablution are committed.
Hadeeth	A recorded narration containing information about one of the Prophet's sayings, actions or tacit approval. Such a report can either be authentic or weak.
Halaal	A religious ruling that refers to something lawful.
Haraam	A religious ruling that refers to something unlawful.
Hasan	A grade for a hadeeth, which is a category of authentic.
Hayd	A woman's menstruation.
Ihraam	A ritual state a Muslim assumes when he is on pilgrimage (Hajj). It requires that he wears certain garments and withholds from sexual intercourse, cutting his hair and trimming his nails.
Imaam	Lit. Leader – Most commonly used to refer to the person leading the congregational prayer. It also refers to a leader of a country/state or a renowned Muslim scholar.
Islaam	Lit. Submission – The only true religion that Allaah has mandated upon mankind, and which He will accept on the Day of Judgement. The pure and correct form of Islaam is defined by the Qur'aan and the Sunnah, according to the practical understanding of the first three righteous generations of Muslims: The Sahaabah (Companions of the Prophet), the Taabi'een (Successors to the Companions), and the Atbaa'-ut-Taabi'een (Followers of the Successors).
Isti'aadhah	Seeking refuge in Allaah from the outcast Devil.
Istihaadah	Abnormal Bleeding, which is bleeding on the part of a woman outside of her normal menstrual cycle and post-partum bleeding.
Istijmaar	Cleaning the private parts after relieving oneself using stones.
Istinjaa	Cleaning the private parts after relieving oneself using water.
Istinshaaq	Inhaling water in the nose during ablution for the purpose of cleaning it.

I'tidaal	This refers to the standing that takes place in prayer after bowing – the second standing, not the first.
Jahmiyyah	A deviant sect that was formed by Al-Jahm bin Safwaan. They deny and negate the Attributes of Allaah and with regard to the Divine Pre-Decree, they hold that mankind is coerced to do deeds. They also believe that Eemaan is merely the confirmation of the heart and that statements and actions are not part of Eemaan.
Janaabah	A ritual state of impurity due to sexual intercourse.
Jibreel	The angel Gabriel who was put in charge of bringing revelelation to Prophet Muhammad.
Jilbaab	A large garment that a woman wears to cover herself. It is said that it must cover her entire body.
Ka'bah	The House of Allaah located in Makkah, Saudi Arabia.
Khawaarij	Singular: Khaarijee; A deviant sect that had its roots at the time of the Prophet and his Companions. They set out to kill 'Alee bin Abee Taalib during his khilaafah. Their methodology consists of excommunicating those who commit major sins, believing that such a person will remain in the Hellfire forever.
Khimaar	The head-covering of a woman, which is used to conceal her *'awrah*. She must wear this garment when praying.
Ma'moom	One who is led in prayer behind an Imaam.
Madh-hab	A school of thought or set of scholarly opinions, which most commonly refers to the views of one of the four Imaams: Abu Haneefah, Maalik bin Anas, Ash-Shaafi'ee and Ahmad bin Hanbal.
Madmadah	The act of putting water in the mouth, rinsing it and spitting it out during ablution.
Masjid	Plural: *Masaajid;* The place where Muslims gather to worship and pray to Allaah, i.e. mosques.
Mikaa'eel	The angel Michael, who is in charge of the rain by Allaah's Decree.

Mimbar	Plural: *Manaabir*; The pulpit from where the orator delivers his *khutbah* (sermon) on the day of Jumu'ah (Friday).
Mu'atazilah	Singular: Mu'atazilee; They are the followers of Waasil bin Ataa' who withdrew himself from the gathering of Al-Hasan Al-Basree. They believe that a sinner is in a level between two levels – neither a believer nor a disbeliever – and that he will reside in Hell forever.
Mudallis	A person who commits *tadlees*, which is when one quotes a hadeeth with its chain of narration leading others to believe that it is greater than what it really is. It is divided into two types: *Tadlees-ul-Isnaad* and *Tadlees-ush-Shuyookh*.
Muhaddith	A scholar of Hadeeth.
Munfarid	A person praying alone.
Murji'ah	Singular: Murji'ee; A deviant sect that believes that actions are not part of Eemaan (Faith). Eemaan is just an affirmation of the heart, so a sinner, according to them, is a believer with complete Eemaan, no matter what sins he commits.
Muwaalaat	Performing all the acts of ablution in successive order without any pauses or breaks in between.
Nabee	A prophet of Allaah.
Nifaas	Post-partum bleeding; the bleeding that a woman experiences after delivering a child.
Qiblah	The direction of the prayer, which is towards the Ka'bah.
Qiyaam	The standing that takes place in prayer when one recites the opening supplications and the Qur'aan. This is the first standing. The second standing which a person does after rising from bowing is known as *'Itidaal*.
Qur'aan	The Book that Allaah revealed to Prophet Muhammad for all of mankind and the jinn. It is the speech of Allaah and it is not created.
Raafidah (aka Rawaafid)	Singular: Raafidee; They are the ones who go to extremes with regard to the Members of the Prophet's Household. They consider the Companions who opposed them as being

	disbelievers or at the least sinners. They are divided into many sects, amongst which are extremists who claim that 'Alee is god, and amongst which are other than that.
Rak'ah	A unit of prayer or the point in which a person is bowing in prayer.
Rasool	A Messenger of Allaah.
Rukoo'	The act of bowing while in prayer.
Sa'ee	This refers to the act of walking at a fast pace between the hills of Safaa and Marwaa during Hajj.
Saheeh	Lit. Correct/Authentic - A grading term for a narration that is authentically attributed to the Prophet.
Salaf	Lit. Predecessors - This refers to the first three generations of Islaam: The Sahaabah, the Taabi'een, and the Atbaa'-ut-Taabi'een. These were the first three virtuous generations of Islaam about whom the Prophet said: **"The best of mankind is my generation, then those that come after them, then those that come after them."**
Salaam	This is the greeting of the Muslims, which is As-Salaam 'Alaikum. It is also one of Allaah's Names.
Salaat	Most commonly referred to as prayer; However in this treatise it means the praises and commendations invoked by the people in their prayer for Prophet Muhammad.
Shaikh	See Shuyookh.
Sharee'ah	In general, this refers to the Religion of Islaam. Specifically, it refers to the laws and governing system of Islaam.
Shart	Plural: Shuroot; A condition for the acceptability of something.
Shuyookh	This is the plural of shaikh, which literally means an elderly man. It also refers to a scholar or person of knowledge.
Subhaan-Allaah	An expression commonly translated as "Glory be to Allaah" but which more specifically means "May Allaah be far removed from all imperfections." This statement is usually made at the time something bad occurs or when a lie/slander

	is stated.
Surah	Plural: Suwar; A chapter from the Noble Qur'aan.
Sunnah	Lit. Way - The way and guidance of Prophet Muhammad, as represented in his speech, action, and tacit approval, which have been recorded and transmitted in reports and narrations known as Hadeeth.
Ta'awudh	The act of seeking refuge in Allaah from the Devil by saying "A'udhu billaah."
Ta'weel	This can mean the interpretation or meaning of something but is most commonly used for the distorted meaning and misinterpretations of Allaah's Names and Attributes committed by those with deviant ideologies.
Tafseer	The interpretation of the meanings of the verses from the Book of Allaah.
Takbeer	The act of saying Allaahu Akbar, particularly within prayer.
Takfeer	To deem or label a person or group of persons disbelievers.
Tanzeeh	Absolving Allaah from imperfections.
Taqwaa	Lit. Shield - The concept of performing Allaah's commandments and avoiding His prohibitions through the implementation of knowledge, in order to safeguard oneself from His punishment and displeasure.
Tasbeeh	Saying SubhaanAllaah; This can also refer specifically to saying SubhaanAllaah while bowing and prostrating.
Tashahhud	The testimony a person makes while sitting in prayer. It is known as *tashahhud* (testimony) because in it a person testifies that there is no deity that is worshipped in truth except Allaah and that Muhammad is His slave and messenger.
Tasleem	The act of saying As-Salaam 'Alaikum wa Rahmatullaah on the right and on the left to complete the prayer.
Tasmee'	The act of saying Sami'-Allaahu liman Hamidah when rising from bowing.

Tawheed	Lit. Oneness – The belief and realization of singling Allaah out alone in His Lordship, the Worship that is performed for Him and His Names and Attributes, apart from all other false deities. This entails the belief that Allaah is the only true Creator, Sustainer and Administrator of the Universe. It entails that one is mandated to perform and sincerely direct all of his worship to Allaah alone and no one else. And lastly, it entails believing in all of Allaah's perfect Names and Attributes, and that they apply to Him alone and no one else.
Tayammum	An act done as a substitute for ablution when water is not found or the use of it could be harmful. It requires that one hits the ground with two hands then wipes the inside and outside of them along with the face.
Tayyib	That which is good and pure.
Ummah	Lit. Nation – The nation of Muslims as a whole, past or present and consisting of all those who ascribe truthfully to Islaam.
Walee	A righteous person that is a devout worshipper of Allaah. It is translated as an ally or close friend of Allaah.
Wilaayah	The level a person reaches through fear of Allaah and obedience to His commandments. Such a person is a walee..
Wudoo	The act of ablution, which is ritual purification necessary for the acceptance of prayer. It includes washing the face, the hands up to the elbows, the head with the ears, and the feet up to the ankles.

♦ POINTS OF BENEFIT ♦

Pg. #	Point of Benefit